

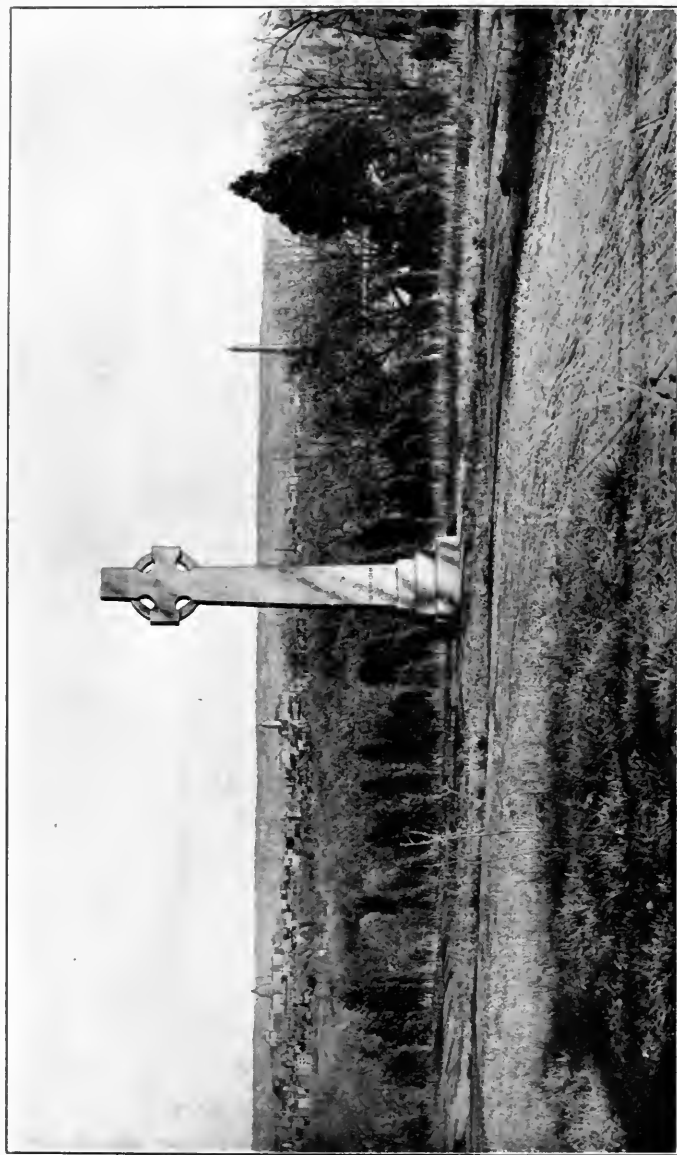


The
Building of a Cathedral

Abiel Leonard.



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View of Washington from the Peace Cross

The
Building of a Cathedral



THE
Building of a Cathedral

BY
HENRY Y. SATTERLEE, D. D., LL. D.
Bishop of Washington

NEW YORK
EDWIN S. GORHAM
CHURCH MISSIONS HOUSE
FOURTH AVENUE AND TWENTY-SECOND STREET

ARRANGED BY AND PRESS OF
BYRON S. ADAMS
WASHINGTON, D. C.

To those Cathedral Builders,
whose names are known to God,
who by their zealous labours,
or by their intercessions,
or their offerings in Christ's Name
are building the Cathedral
of Saint Peter and Saint Paul
in the Capital of their Country;
this Book is dedicated
by their grateful fellow-worker,
the Author.

In the Year of our Lord MCMI.

PREFACE

This little book is sent forth in response to the ever-growing demand for more definite and detailed information concerning the Cathedral of SS. Peter and Paul in Washington.

It has been a labour of love to write it; not only in grateful remembrance of those Cathedral workers in Washington, who have gone before us, but because the ideal of a cathedral, like its majestic watch tower, soars so high toward God and His Heaven above the crowded streets of the city and the noisy din of earthly life. And this ideal has been inspired by Christ Himself.

As men gaze, first at that, which, in popular parlance, is called "institutional religion," with its parish churches and cathedrals; then, at Jesus of Nazareth travelling on foot and preaching the Gospel to the poor, the question often arises: "Are there not here, in vivid contrast, two types of the Christian religion, which can never be reconciled?"

In silent response, as it were, Gospel history holds up another contrast—Christ in Galilee and Christ at Jerusalem. These two types of religion are united in Christ's own many-sided life. When, beside Christ "the carpenter's Son" of Galilee, we place the equally vivid Bible picture of Christ, "the Son of David," in the

Holy City, we behold our Lord Himself inspiring every true ideal of Church life. In New Testament days there were synagogues without number in Galilee, Samaria and Judea, but the only church building in all Palestine was the Temple, that great Duomo or Cathedral of the ancient Jews; and the Gospel shows us how Christ loved this Temple. In His childhood, when His parents sought Him sorrowing, He said to them: "Wist ye not that I must be in My Father's house?" (compare S. Luke ii:49, R. V.). Years afterward, when He began His public ministry, He went up to the Temple and, casting out the buyers and sellers, He said: "Make not My Father's house a house of merchandise." And when the chief priests asked Him by what right He did this and what sign He had to show of His authority, He answered: "Destroy this Temple, and in three days I will raise it up" (S. John ii:19), revealing to those unbelieving Jews the profound truth that their Temple was a type and symbol of His own Incarnation.

Three years afterwards, at the very end of His public ministry, Christ made His triumphal entry into the Holy City, as King of the Jews, amid the welcoming hosannas of the multitudes, and rode through the streets of Jerusalem to the same Temple.

The last voice of the Old Testament had sent out the prophetic cry, "The Lord whom ye seek shall sud-

denly come to His Temple"; and when, in fulfilment of this prophecy, Christ cleansed His Temple for the last time and proclaimed, "My house shall be called the house of prayer, but ye have made it a den of thieves," He stood not only before the Jews like one of their ancient prophets, but before the whole world as the Judge of the quick and dead, who now gave sentence that judgement must begin at the House of God; and is not this warning, at the same time, a solemn charge sent out into the future, that, henceforth, every Christian church should be known, first of all, as a house of prayer?

The more we ponder that simple description given by Christ—"My house shall be called a house of prayer for all nations"—the more profound and comprehensive it becomes. Every Christian church is a house of prayer in a far higher sense than the vanished Jewish Temple could ever become, for all types and symbols have been fulfilled in Christ Himself, and the clear light now shineth.

A cathedral stands as a ceaseless witness for Jesus Christ and His Incarnation, while the Church of Christ prays and labours for the coming of His kingdom. At the same time it is a prophetic and ever present reminder of the coming day of Christ, when God shall create a new heaven and a new earth, and when the social bond of brotherhood in Christ shall be

fully revealed in that city of God, the new Jerusalem which cometh down from God out of heaven.

In so far as the cathedrals of the past have fulfilled this idea of a home of prayer has their work been blessed ; where they have come short of it, they have been deserted more and more by the people, until at last, as in the instance of the old abbeys of England, they have crumbled into ruins.*

Looking backward, we cannot fail to realise how far these cathedrals of the past, notwithstanding all their hallowed associations and historic memories, have fallen short of this ideal. Though they have silently stood, for century after century, as witnesses for Christ, and monuments of the continuity of that church which was the beacon light of the dark ages, they not only influenced each passing age for good, but were in their own history influenced too much by its evil. And, yet, this is no argument against cathedrals, for does not the same sad truth appear in the manifold life of the Church herself, throughout mediæval times ?

Looking forward, as children of light, we hear a voice from heaven which bids us forget those things which are behind ; and breathing the inspirations of the future, to reach forward to the glorious things which are before us, as the Christ light grows brighter

*If the English nation had felt that these Abbeys were real houses of God which belonged to all Christian people, the political power of the State could never have caused their destruction.

with each coming century and the earth "sweeps into the younger day."

As the Christian world becomes more and more illumined by the Light which lighteth every man that cometh into the world, the ideal of the cathedral of the future cannot fail to be higher and broader than that cherished by the cathedral builders of the past.

Though Christ's Incarnation, in its length and breadth and height and depth, passes all understanding: though it is, we are told, a mystery which the angels themselves desire to look into, yet, there is ceaseless progress in human apprehension of its truth. Certainly, the Incarnation has never meant so much, through all the nineteen centuries of the past, as it means to the Christian world to-day.

As these words are being written, the blessed Christmas-tide is at hand. The time draws near the birth of Christ, when the bewildering fullness of that prophecy was unveiled: "Behold the Tabernacle of God is with men and He will dwell with them and they shall be His people." The Incarnation of our Lord, which was first revealed when He lay, a Babe newborn, in the manger of Bethlehem, brings ever fresh and new revelations, as He rises from the grave; as He ascends to heaven, a reigning King, to whom "All power is given in heaven and on earth"; as He

prepares the world for that day when He shall return in the clouds of heaven to be our incarnate Judge.

Even then, a series of fresh revelations begin. The New Testament does not stop with the Judgement Day, but goes onward. It holds up the Incarnation, as the central truth of God's revelation to man, and tells us that "in the dispensation of the fullness of time God will gather together into one, all things in Christ, both which are in heaven and which are on earth."

It is not given to the Church on earth to know the many things which our Lord has yet to say unto us, but she can distinguish already, as civilization advances, and new needs, new questions and new problems arise, that many of these can never be met, or solved, or reconciled with one another, apart from Christ; and she has His promise of an Infallible Guide, in the Spirit of Truth, who shall lead her into all Truth.

She may not be able to explain, all at once, in definite terms, how Christ's Incarnation is the solution of every problem of Nature, of human life and human destiny, but she is set in this world by her Lord to face this task bravely, patiently and honestly. In the light of Christ's life she must strive to meet the intellectual questions and the social needs of the times by a new interpretation of New Testament facts, which will bring the old Gospel truth home, in all its freshness, to the hearts of thinking, struggling men. And

she must do this, not only in all honesty but with all humility.

While the Church is consecrated and commissioned to be a fearless witness for Jesus Christ and for the Faith once for all delivered to the Saints, she must not only teach, but *be* taught by every successive age, and patiently learn God's lessons from the progress of the world itself. And if she strives to do this, through parochial ministrations and pastoral efforts in every town and village, she should do it pre-eminently through her cathedrals—for the sphere of a cathedral is altogether different from that of a parish church. It is not pastoral, but evangelistic.

It is to deliver the ringing Gospel message, the good news from Heaven, in such a way as to win the ear of large masses of men and be in touch with their thought. It is to be a watch tower, from which the signs of the times are detected; a centre, in which inspiring missionary or social movements originate, and from which earnest evangelists go forth. It is to be a home of religious learning, and a storehouse of Christian information, in whose scholastic and cloistered atmosphere, real teachers of teachers may be found. It is to be a school of the Prophets, where devout and intellectual students may ponder the questions of the day, side by side with the facts of the Gospel; where all inquirers will discover that the Christian Church is

abreast, with an ever-advancing secular education in science and in history ; where skilled theologians, and interpreters of " the Queen of sciences," shall be competent to translate the doctrinal truths of theology into the common language of life, in such a way as to take hold of the living convictions of thinking men.*

This is the way in which the Cathedral of the future should stand forth as a living witness for Jesus Christ and His Religion. If all knowledge is power, knowledge of God and of Christ's Incarnation is " Life eternal " (S. John xvii : 3, I John v : 20). The burden of the most earnest, oft repeated prayer in God's House of Prayer should be :

"Thy kingdom come.
Thy will be done
On earth as it is in heaven."

The cathedral ideal beckons us onward. It points to the dawning Christ light. It tells us that God's king-

* The new post-graduate university which has just been founded in Washington this winter, and endowed by Andrew Carnegie, cannot fail to make the Capital of the country more and more of a centre of education, to which learned men and experts in every branch of science will be drawn. All this, when viewed from the right standpoint, is, undoubtedly, a work for God and the advancement of His Kingdom. But it is only *one side* of that work, and that the earthward side. The very earnestness with which this one side of the truth is presented makes it necessary that the Church should present, with equal force, ability and expert knowledge, that other and heavenward side, which has been revealed to us by the incarnate Son of God, who is Himself the Way, the Truth and the Life. The more we, as Christians, welcome every advance in secular knowledge, the more deeply we should feel our responsibility to Christ for supplementing it with the higher spiritual knowledge of His Gospel.

dom will come, when Christ's own Spirit comes into the hearts of sinful men and overcomes the self-will of the world. It is ours, in our time and generation to realise—that is, *make real* in our thought and action—the grandeur of our ideal, in its many sided possibilities and opportunities; in its organization and its work; in its spiritual influence and practical usefulness.

HENRY Y. SATTERLEE.

Christmas Eve, 1901.

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Rt. Rev. Thomas John Claggett, D. D.
First Bishop of Maryland



Rt. Rev. William Paret, D. D., LL. D.
Present Bishop of Maryland

CHAPTER I.

Brief Historical Account of the Beginnings
of a Washington Cathedral.

THE origin of the city of Washington was due to causes directly connected with the government of the new-born country created by the Declaration of Independence of 1776. Though Philadelphia, New York, Baltimore and other places proffered a home for the President, Congress, and Supreme Court of this new nation of the world, it was felt that the local interests and associations of any one of the thirteen States were too strong, and the general government of the United States too weak, to accept such offers. And in 1791 Congress decreed that, after ten years, the government should be removed to that "Federal District" of ten square miles which had been given for its exclusive use by the States of Virginia and Maryland. The different reasons which led to this decision, the conflicting interests which it reconciled, and the various compromises which brought it about, form a story of deep interest, which every American should read.

Thus, from its very beginning, the capital of the United States was identified with interests and influences, associations and traditions of the general government, and in a way which makes its history stand absolutely unique in the annals of all national capitals. Like

that government itself, its capital city is created by the people and for the people. Whatever other interests have been founded or institutions planted in Washington—whether religious or educational, commercial or financial—they have all come in subsequent days, and as a result of those beneficent influences which are safeguarded by the Constitution of the United States. In proportion as the country at large has been blessed, so has its capital been blessed. In proportion as the country has grown, in exactly such ratio has the population of its capital increased. In proportion as the best influences of religion and education, of science and art are enriching the life of the people at large, in such proportion are they enriching and finding a centre in the life of its capital.

When the Congress of the United States determined in 1791 that the "*Federal City*," as it was then called,* should be the future capital of the United States, President Washington employed Major l'Enfant, a French architect, to lay out the plan of the city, and among other buildings, there was to be a great church

*In answer to many inquiries as to how the name of the city of Washington originated, and how so modest and retiring a leader as Washington allowed it to be called after himself, the following facts may be of interest: At first the only names by which the capital of the country was known were "the Federal District" and "the Federal City." But the feeling kept growing stronger and stronger that such abstract names were too impersonal to evoke interest, consequently, in September, 1791, the three Commissioners of the District met to consider this matter and invited Mr. James Madison and Mr. Thomas Jefferson to join them. When the meeting was over, they announced that the name of the Federal District was henceforth to be "the District of Columbia" and that of the Federal City "the City of Washington."

on a selected site, not far from the City Hall. Major l'Enfant's words are as follows :

“ A church (should be erected) for national purposes, such as public prayer, thanksgiving, funeral orations, etc.; and be assigned to the special use of no particular denomination or sect ; but be equally open to all. It will likewise be a shelter for such monuments as were voted by the last Continental Congress for the heroes who fell in the cause of liberty.”

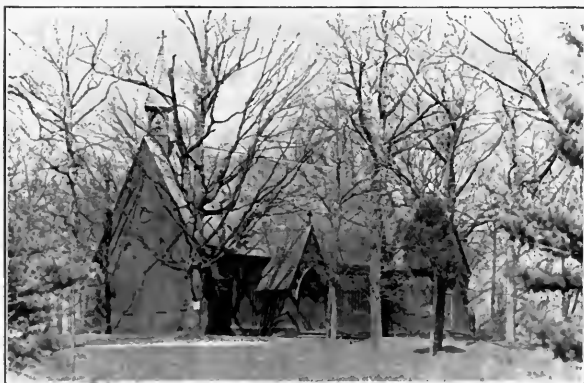
But, of course, the erection of such a church was found to be impossible, in a land where Church and state are irrevocably separated ; and therefore, nothing was, or could be, done in this direction. The idea was therefore abandoned and the chosen site was afterward appropriated to the erection of the present Patent Office.

About that same time Mr. Joseph Nourse was appointed by President Washington as First Registrar of the Treasury. He was not only one of the first civil officers of the Government, and the personal friend of the father of our country, but a deeply religious man. His residence was within the boundaries of the Federal District. Like some of the old Hebrew patriarchs, he was wont to find a sanctuary of God in the hill overlooking the city, and to retire for seclusion and communion with God under the gothic arches of the wood on Mount Alban, where he lived. It was his constant prayer—so runs the tradition which has been handed down—that, at some future day, a church should be built on this self-same hill, which should stand as a witness for Jesus Christ and His Gospel.

Little did he then realise the way in which this prayer was to be answered.

Years after he had gone to his rest the old residence on Mount Alban was sold and changed into St. John's Church School for Boys. An upper room of this school was fitted up by the Principal, the Rev. Mr. Ten Broeck, as a chapel ; and here the granddaughter of Joseph Nourse came, year after year, to teach Sunday School, until her health failed. After her death, in 1850, a small box was found containing forty gold dollars—the proceeds of her needlework as an invalid—and on its cover were inscribed the words : “ *For a free church on Alban hill.* ” A fund was then started to build ; the boys of St. John's School dug the foundation, and three or four years afterwards, St. Alban's, the first free church in the District of Columbia, was completed. From that day, for fifty years, without the omission of a single Sunday's service, that church has remained there, with open doors, consecrating the site with its prayers and its eucharists ; and again and again, the surrounding property would have been purchased for secular purposes had not this little sanctuary of God stood there, like a sentinel, guarding it from all but sacred uses.

During the Civil War the Rev. John H. Chew, a grandson of Bishop Claggett, was called to be Rector, and from 1861 to 1865, St. Alban's Church was frequently used as a hospital for the Union Army, but, strange to say, this did not cause the interruption of a single Sunday's service ; in fact, for year after year during that eventful period, the uniformed soldiers



Saint Alban's Church, A. D. 1855

themselves with their officers formed the greater part of the church congregations.

After the war was over, at a meeting of the clergy which was being held in St. Alban's the subject of a new diocese of Washington was earnestly debated. When the meeting adjourned the celebrated rector of the Church of the Epiphany, Dr. Charles H. Hall, said: "This new diocese sooner or later will and must be created. And when it does come," said he, stretching his hand toward the beautiful prospect of the city of Washington, "this must be the site of its Cathedral."

But the idea of the Cathedral preceded that of the diocese. Other Christian bodies have laid the foundations of such great schools of learning as the American University of the Methodists, the Catholic University of the Romanists, and the Columbian University of the Baptists, but it was left for our own Church to make the first move in this direction. Under such circumstances and traditions, associations and memories, it was fitting that she should fill a real need and build a great House of Prayer for all people in the capital of our country.

The first impulse was given by a proposed donation of property, valued at \$70,000, from Miss Elizabeth Mann, to be an endowment for the support of a Cathedral Foundation in the District of Columbia. The Right Rev. Dr. William Paret, Bishop of Maryland, who had always seen the need of a Cathedral in the capital of the country, now felt that the way was opened for the practical realisation of this

long cherished aim, and, throwing himself heartily into the project, he used his great influence in its behalf. Several consultations were held between the Bishop, the Rev. Dr. George William Douglas, Rector of S. John's Church, Washington, and Mr. Charles C. Glover, the President of the Riggs Bank, all of whom were not only equally interested in the building of a Cathedral, but were willing to take the initiative in the movement. The first memorable meeting was held at the residence of Mr. Glover, and most of those who are now trustees of the Cathedral Board were present. Bishop Paret presided and made the opening address; there was a full discussion, and the plan was carefully outlined. After this, further steps were taken, proposed forms of procedure were adopted and submitted to the Bishop of Maryland for his approval and revision; and the whole subject of a Cathedral Foundation was most carefully considered before the final steps were taken.

On January 6, 1893, a Protestant Episcopal Cathedral Foundation was created by Act of Congress, and it may be an inspiring memory, for all future time, that the charter of the Cathedral of SS. Peter and Paul was thus granted, and this great Mission Church for all people founded, on the ancient Feast Day of the Epiphany; that great missionary anniversary of the Church which commemorates the manifestation of Christ to the Gentiles.

The Rev. Dr. Douglas, with the valuable coöperation of Senator Edmunds of Vermont, after painstaking and diligent labors, which should never be forgotten, drew



Rev. George William Douglas, D. D.
First Dean of the Cathedral



Gen. John G. Parke, U. S. A.
First Secretary of the Board of Cathedral Trustees



Alexander T. Britton, Esq.
Trustee of the Cathedral Foundation

up the "Constitution and Statutes" of the Cathedral Foundation. A Board of Trustees was elected: Dr. Douglas was chosen Dean and Chancellor of the Cathedral. In addition to the property so generously offered by Miss Mann to the Cathedral Foundation, others promised to remember it in bequests, and the work was prosecuted so energetically and enthusiastically that public interest was soon aroused.

The next question that came up was that of a suitable site for the Cathedral. While Mount Saint Alban was not only the most beautiful and majestic situation in the whole District of Columbia for the coming Cathedral, and in that northwestern direction, where, in the judgement of all, the growth of the future city would be most rapid, there were no funds on hand wherewith to purchase this valuable and unique site. An offer of the Chevy Chase Land Company, therefore, to donate several acres of land in the same neighborhood—providing buildings costing \$500,000, within the next ten years, were erected—was gratefully accepted, and about the same time Mrs. Hearst generously volunteered to erect a school building for the education of girls.

CHAPTER II.

The Cathedral Foundation of SS. Peter and Paul.

In the meantime, the old idea that the Diocese of Maryland should be divided, and that Washington should be made the See City of a new Diocese, had been rapidly gaining ground. Bishop Paret himself proposed and strongly advocated the measure in the Diocesan Convention. This started the movement, and the Rev. Dr. Randolph H. McKim of Epiphany Church, Washington, not only became one of the recognized leaders in its behalf, but, through his own personal exertions, raised the amount necessary for the endowment of a Diocese of Washington. But a similar amount had to be raised for the old Diocese, and the movement would have come to a standstill had it not been for a most unexpected event, bringing help in a way which cannot but be looked upon as providential. The helping hand was stretched out from the mother Diocese of Maryland. A meeting had been called for a certain day, not only to consider what progress had been made, but, also, to report that the efforts already put forth had failed to secure the sum adequate for the endowment of the old Diocese. At this meeting the Bishop of Maryland appeared and stated that that very morning he had been officially notified regarding a large legacy just left by a deceased citizen



Arms of the Diocese of Washington

The motto beneath the shield is the Anglican Basis for Church Unity set forth first at Chicago and afterwards at Lambeth

of Baltimore to the whole Diocese of Maryland; and that, though a third of this belonged to the projected Diocese, the remainder was sufficient to complete the endowment fund.

The Diocese of Washington was created by the General Convention which met at Minneapolis shortly afterwards.* Before the ending of that same year,

* The Diocese of Washington comprises the District of Columbia and the following four Counties of the State of Maryland: Montgomery, Prince George's, Charles and St. Mary's. It is about one hundred and thirty miles long by about twenty or twenty-five wide. At the time of the division it contained about 92 clergy, 49 parishes, and 30 mission chapels, about equally divided between city and country. Many of these parishes are over two hundred years old, as can be seen by such old historic names, as "William and Mary," "Prince George," "Queen Ann," "Kings and Queens," "King George's" Parishes, etc.

It may also be of interest to note here that the Seal of the Diocese of Washington, while it bears a resemblance to the Arms of the Country, is also full of religious and symbolic meaning. The Arms of the Diocese consist of a Shield impaled: On the dexter side, Jerusalem Cross (or) in an azure field: On the sinister side, Arms of George Washington, viz, three mullets (gules) in chief with two bars (gules) on a field (argent); a Mural Crown (argent) is blazoned on the upper bar, as the heraldic emblem of a city.

Symbolically, the Arms represent that great principle of the Incarnation—the union of the spiritual and the natural. The Jerusalem Cross, on the right or spiritual side of the Shield, signifies that our Church traces her lineage back, not to England or Rome, but to that Holy City where Christ was crucified and rose again from the dead. It is traditionally said that these five crosses represent the five wounds of Christ crucified, though other explanations of the Jerusalem Cross have also been given. The left, or secular side of the Shield, appropriately contains the Arms of Washington, not only because the capital of the country is named from him, but for a deeper reason. The only connection between Church and State that ever is, or should be, recognized in our free country is in each individual man, who is, at one and the same time, a citizen of the United States and a citizen of the Kingdom of Heaven. It is to be hoped that our Church shall ever stand true as a witness for this principle. She could have no higher inspiration in so doing than the life and example of that revered and illustrious churchman whose Arms are blazoned on her Shield and who is known to all as "the Father of His Country."

There are other interesting symbolic meanings in the Arms of the Diocese but these will suffice to show why they were adopted.

1895, the present Bishop was elected, and one of the first burdens laid upon him was the building up of that Protestant Episcopal Cathedral Foundation in the capital of the country, the plans and projects of which had been shaping themselves more and more definitely for so many years.

It was now found that the site donated by the Chevy Chase Land Company—even with the addition of adjoining lots, which had been acquired by purchase—was entirely inadequate for a Cathedral Foundation which was to stand and grow through all coming time. Shortly afterwards, it was discovered that the Mount Saint Alban property could probably be obtained ; but, alas ! there were no funds in hand wherewith to purchase it, for the property originally given by Miss Mann, but not yet transferred, was so incumbered by mortgage and taxes that, at her own request, the trust was cancelled.

These were the darkest of all the days of the Cathedral Foundation. For a year the Board of Trustees had to carry a very heavy burden and face a despairing outlook. They had, on the one hand, to bear the responsibility of planting a Cathedral Foundation which would represent the life and work of the Episcopal Church in the capital of the country ; and, on the other, to do this, without substantial aid or support from the Church at large. Every intelligent churchman felt the need and importance of the Cathedral of Washington ; yet no one proffered the material and financial help necessary to carry the project into effect.

It was at this juncture that Senator Edmunds of Vermont wrote the following letter to the Bishop of Washington :

1724 Spruce Street,
PHILADELPHIA, *January 25th, 1898.*

MY DEAR BISHOP :

I was very glad to be present at the meeting of the Cathedral Board at your house the other day, and to hear your clear statement of the situation.

If our brother Churchmen in every part of the country—especially those blessed with abundant means—could only realise the state of things, as you and I see it and know it, there would be, I am sure, no want of the material resources necessary to carry on the work with all the rapidity of which it is capable.

The Capital of this great Nation is necessarily the pivotal point of national religious, as well as political, progress on the continent.

The astute and far-seeing authorities of Rome have seen it, and have established their headquarters at Washington, with a delegated authority that locates an almost dual Vatican in the District of Columbia, and thence conducts its propaganda in every part of the country, and exerts its powerful influence in every direction.

Our Church, the real lineal and historical descendant and successor of the primitive Apostolic Church, seems to fail to see our duty and our opportunity to establish our Protestant National Cathedral Foundation in the same central sphere of influence, with the worship, the schools, the theological seminaries and the missionary work that are included in the idea and charter of our Cathedral Foundation.

I do most earnestly hope that our brethren everywhere may be led to understand the very great import-

ance of the work at Washington, and help to the utmost of their abilities to carry it on.

Yesterday has gone ; to-morrow is always to-morrow ; to-day is the time for action.

Very faithfully yours,

GEO. F. EDMUNDS.

After prolonged and careful consideration the Cathedral Board determined to sell the old site and to buy the Mount Saint Alban property, if funds could be raised sufficient for the purchase. The emergency was great, the need of prompt action was urgent, the opportunity was fleeting and would soon have passed away, had not generous friends of the Cathedral now come forward to proffer assistance. Twenty-five thousand dollars were offered by Mrs. Percy R. Pyne, of New York, and \$15,000 by Miss Bessie J. Kibbey, of Washington. These were the first and largest contributors toward the purchase of the Cathedral land. The next was Miss M. W. Bruce, of New York ; then others, among whom were Mr. J. Pierpont Morgan, Messrs. Cornelius and William K. Vanderbilt, Mrs. Thomas Nelson Page, Mrs. Woerishoffer, and Mr. R. Fulton Cutting, swelled the amount to a sufficient sum to secure this property, leaving a large mortgage ; and, on September 7, 1898, it became the possession of the Cathedral Board.

Since that time, with the active and energetic coöperation of Mr. Charles C. Glover, President of the Riggs National Bank, one of the first members of the Board of Trustees, and with the help of the Cathedral Committees in Philadelphia, New York, Boston, New-



The Unveiling of the Peace Cross

port and Washington, the Bishop has been able to raise sufficient funds, not only to pay the interest on the mortgage, and taxes from that day to this, but also largely to reduce the mortgage itself. General Parke, Colonel Truesdell, Rev. Dr. Mackay-Smith, Messrs. Kasson, Hyde, Bell, Stevens, Boardman and Lowndes, and other Washingtonians generously assisted in this effort.

In October, 1898—about a month after the Cathedral land was bought—the General Convention met in Washington, and on the Sunday before its adjournment, in the presence of the late President of the United States and the members of both Houses of the Convention, a Peace Cross, given by a Churchman of New York, was unveiled, which commemorates the ending of the war between Spain and the United States.*

At this, the first service of the Cathedral of SS. Peter and Paul, our martyred President, William McKinley, said :

“ I appreciate the very great privilege, extended to me through its bishops and laymen, of participating with this ancient Church, in this new sowing for the Master and for man. Every undertaking like this, for the promotion of religion, morality and education is a distinct and positive gain to citizenship, to morality and to civilization.

For this sacred enterprise, through you, its originators and promoters, I wish the highest influence and the widest usefulness, both in the immediate present and in all the years to come.”

* In the accompanying picture of the Peace Cross Service, the central figure is that of President McKinley; at his right are Bishop Satterlee, Bishop Dudley and Dr. Dix; on his left are Bishop Doane, Bishop Whipple and Bishop McLaren.

This brief address of Mr. McKinley, so descriptive of the work of the Cathedral, adapted itself, with a few verbal alterations, to liturgical form ; and it has been used ever since, after the manner of an opening exhortation, at every laying of a corner-stone, opening of a new building, or similar service, on the Cathedral Close.

On the next day, at the meeting of the General Convention, on motion of the Bishops of Delaware and New York, the following resolution was passed :

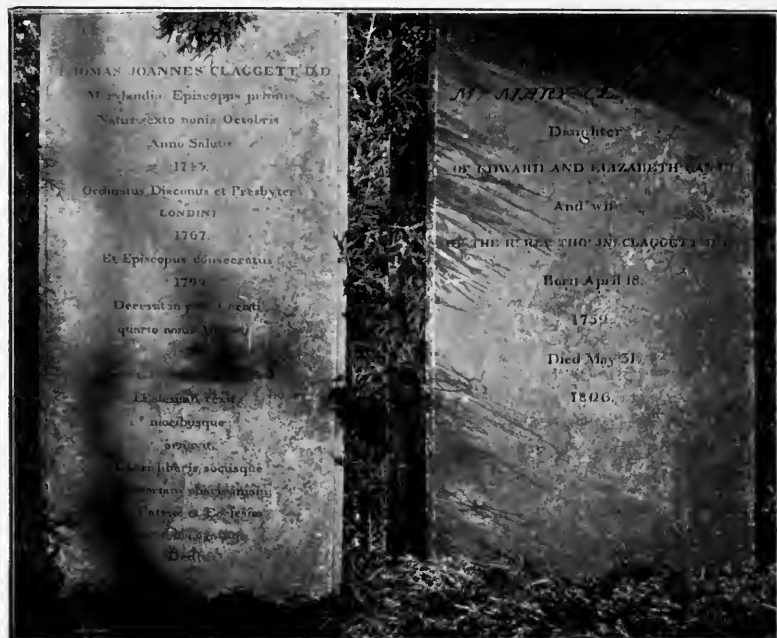
BY THE HOUSE OF BISHOPS.

Resolved, That the members of this House express to the Bishop of Washington their earnest congratulations upon the happy inauguration of his Cathedral project, and their hearty prayers for God's continued and abundant blessings upon this part of his important work."

On the same day the House of Clerical and Lay Deputies took corresponding action and, on motion of the Rev. Dr. H. W. Nelson, passed the following resolution :

BY THE HOUSE OF DEPUTIES.

Resolved, That this House, mindful of yesterday's noble and most impressive service of the unveiling of the Cross of Peace on the Cathedral grounds of Saint Peter and Saint Paul, gives joy to the Bishop of Washington for this formal and felicitous beginning of his great Cathedral work, in the success of which the whole Church will share, and in the doing of which the whole Church might well assist, and renders thanks to God that through the influence of the Christian faith, the old war cross, always a sign of war and deso-



Bishop Claggett's Tombstone
 (From The Peace Cross Book, Copyrighted 1899, by Robert Howard Russell)

lation, is being more and more supplanted by Christ's blessed cross of peace.

Resolved, That this House recognizes with pleasure the presence of the President of the United States at the ceremonies of the unveiling of the cross, and thanks him for the kindly and generous words he uttered.

Before the closing of that same General Convention the House of Bishops, on a motion of the Bishop of Kentucky, which was seconded by the Bishop of Los Angeles, passed the following memorable resolution :

WHEREAS, It has been represented to some of the Bishops attending this session of the General Convention, that the grave of the first Bishop of Maryland, the Rt. Rev. Thomas John Claggett, is not guarded by a monument appropriate to perpetuate the memory of a man who bore such relation to the very beginnings of our Ecclesiastical life ; and

WHEREAS, There is eminent propriety that his remains should rest near the precincts of the Cathedral of SS. Peter and Paul in this city ; therefore,

Resolved, That a committee of five bishops* shall be appointed by this House to whom shall be entrusted the work of raising a sufficient fund to provide for the removal and reinterment of the remains at such place as may be agreed upon in consultation with the Bishop of Washington, and the erection of a monument fitting to mark the grave of this Father of our Church, the first Bishop consecrated on the American continent.

The Right Rev. Dr. Claggett, the first Bishop of Maryland, will ever stand forth as an historic character in the annals of our American Church, not only

* The committee appointed were the Bishop of West Virginia, the Bishop of Kentucky, the Bishop of Maryland, the Bishop of Massachusetts, and the Bishop of Washington.

from the fact that he was the first Bishop of any branch of the One, Holy, Catholic and Apostolic Church ever consecrated in America, but also because he was the only Bishop of our own Church in whom the Scotch succession secured by Bishop Seabury was continued and handed down to those Bishops who came afterward.

In addition to this, Bishop Claggett was the first Chaplain of the Senate of the United States after the Government removed to Washington, and when he died in 1816, Francis Scott Key, the author of "The Star Spangled Banner," wrote the epitaph engraved upon his tombstone.

In accordance with the resolution of the House of Bishops, and with the consent of the family of the deceased prelate, the remains of Bishop Claggett and his wife were translated from the graveyard at Croom, and, on All Saints' Day, 1898, in the presence not only of the Bishop and many of the clergy of the Diocese of Washington, but also of a large number of Dr. Claggett's lineal descendants, the two coffins were reverently laid in a vault specially built to receive them beneath the chancel of St. Alban's Church, where they will repose until the canopied tomb decreed by the resolution of the House of Bishops is erected in the future Cathedral itself.*

Events now began to move more rapidly. Mrs. Phoebe A. Hearst generously increased the amount

* For a more detailed account of all these events, the reader is referred to "*The Peace Cross Book*." Among the pages of this little book will be found a vivid description of the memorable Peace Cross Service itself from the pen of the distinguished author, Mr. Thomas Nelson Page.



Mrs. Phoebe A. Hearst

she had donated from \$175,000 to \$200,000, and founded the Cathedral School for Girls.

Competitive designs from prominent architects were presented. That of Mr. R. W. Gibson, of New York, was unanimously selected by the Board of Trustees and approved by Mrs. Hearst herself. Few, if any church boards, have among its members such a skilled building committee as the Cathedral of Washington possessed in General John M. Wilson, Chief of Engineers, U. S. A. ; the Hon. George Truesdell, Commissioner of the District of Columbia, and Mr. Alexander T. Britton. Under the supervision of these, the beautiful and stately Cathedral School for Girls (the gift of Mrs. Hearst) was erected at the northwest corner of the Cathedral Close.* Through the thoughtful liberality of Miss Matilda W. Bruce, of New York, who contributed \$20,000 for the purpose, it was equipped and furnished. On October 1, 1900, it was opened with Miss L. A. Bangs and Miss Mary B. Whiton, as principals. And, already, under their successful leadership and administration it has achieved for itself a place among the foremost educational institutions for girls in the United States.

The large assembly room of this school has been named "St. Hilda's Hall," after the celebrated woman, whose life and literary efforts were such an inspiration, so many centuries ago, to English scholarship, and Sir Charles Strickland has kindly sent the keystone of an ancient arch, to be called the "Hilda stone," from the

* Mr. Adolph Cluss was the Supervising Architect during its construction and not a little is due to his able and conscientious coöperation.

ruins of St. Hilda's Abbey, at Whitby, that "cradle of all English literature," and placed in St. Hilda's Hall.

A gift of even greater historic interest has come across the ocean to the Cathedral of St. Peter and St. Paul from the mother church of England, and it came in this way :

The last great service of the Lambeth Conference of 1897 took place in the ruins of the ancient Abbey church of St. Peter and St. Paul at Glastonbury. It was a scene which none who were present can ever forget, not only on account of its rural beauty, but of the associations reaching back to the days when Christianity was first established in ancient Britain—and, perhaps, as tradition has it, to those of Joseph of Arimathea himself. Whether this tradition, and those which cluster around King Arthur and his court are true or not, Glastonbury was the ancient Avallon ; and an old Saxon church stood here long before the reign of William the Conqueror. In after times the Abbey was rebuilt, again and again, and the old stones were incorporated in each new structure, until the last one was erected, about the times of Richard Cœur de Leon and the wars of the Crusades.

It was at this Lambeth Conference Service that the Bishop of Washington for the first time met Mr. Stanley Austin, the owner of Glastonbury Abbey. Since that day, Mr. Austin and the people of Glastonbury have taken deep interest in the Washington Cathedral ; and in the year 1900, twenty carved stones of the old Abbey church of SS. Peter and Paul were sent, as a gift "*from the churchmen of Glastonbury to*

the churchmen of America," for the Cathedral church of SS. Peter and Paul in the capital of the United States; to be shaped into a bishop's chair, which was named by a well-known historian (the Rt. Rev'd Dr. G. F. Browne, Lord Bishop of Bristol) "the Glastonbury Cathedra." This ancient and historic monument will stand for all coming time as a witness of the continuity in America, of that Apostolic ministry which England derived from the Apostolic church herself. Through the generous coöperation of a public-spirited American, who is deeply interested in the Cathedral of Washington, this Cathedra has now been completed. It is to be seen to-day erected on the site of the future Cathedral, and in addition to these other associations, upon which we have been dwelling, there is one more which adds to it no little interest in American eyes. Though no one can tell how ancient these stones may be; though some of them, if they could cry out, might tell of scenes which occurred even in Apostolic days, one thing is certain: they all reach back to the times of the Magna Charta; and from the walls of God's House of Prayer they must have echoed back the voices of some of those great religious leaders who signed that charter of all English liberties which proclaimed that the Church of God in England must henceforth be free forever.

The next offering to the Cathedral in the capital of the United States was from a different quarter. It was not from the Church of England, but has been given from the dioceses and missionary jurisdictions of our own Church in America. On June 29, 1901—the ancient S. Peter and S. Paul's Day of the early

Church—by a happy coincidence, there arrived twelve large blocks of marble, taken from those very “quarries of Solomon” at Jerusalem from which the stones of Solomon’s Temple were hewn.* Interesting, however, as such associations are, they are eclipsed by another which is far more sacred. These *mizzi helu* stones, as they are called in Palestine, were taken from that sacred locality “*without the gate*” or second wall of Jerusalem, and “*nigh unto the city*,” where a skull-shaped hill is to be seen to-day, which is now generally believed to be “*the place called Calvary*.” Those who stood over the place, whence these stones were hewn, could have viewed the procession toward Calvary, heard the cries, “*Crucify Him, Crucify Him*,” and, without doubt, (had there been no intervening obstacle) could have witnessed the crucifixion, burial and resurrection of Christ. In coming time, no memory amongst the many of the beginnings of the Washington Cathedral will be more hallowed than the remembrance that the first stone of the Cathedral was this Jerusalem altar, hewn from the sacred quarry, and given by the different dioceses of our own Church.

The altar itself is four square in shape, with no other ornamentation than those simple Bible verses which record the crucifixion, entombment, resurrection and ascension of our blessed Lord; the incised letters of which, catch and reflect the lights and shadows, and seem, at a distance, like fretwork tracery. It is inter-

* The first suggestion regarding these altar stones came from Mr. Herbert E. Clark, when the Bishop of Washington met him in Paris, in the summer of 1900. It was only through Mr. Clark’s unwearied and persevering coöperation that the plan was finally achieved. The two photographic views of these stones were kindly taken by Dr. Selah Merrill, U. S. Consul at Jerusalem.



The Jerusalem Altar Stones at the Entrance of Solomon's Quarries

esting to note in the Old Testament, how the idea of worship, as symbolized by the altars of Abraham, Isaac and Jacob, preceded that of the House of Prayer itself, and how the altar of the Temple was erected before the Temple itself was built. In the history of the Cathedral of Washington, the same kind of religious continuity has been preserved.

But while the central act of all Christian worship is the Lord's Supper, there are other forms of divine worship needful, especially for those who are not communicants of the Church, nay, who oftentimes are very far from being even ordinary church-goers; and during the summer of 1901, open-air mission services on the Cathedral grounds have been held on Sunday afternoons. An amphitheatre-like formation on the very site of the future Cathedral readily adapted itself to such services. A rustic open-air chancel and pulpit were erected beneath the trees for the "People's Evensong." White robed choirs sang simple familiar chants and hymns, led by a musical band, and plain gospel sermons were preached to the crowds who gathered beneath the shade trees or reclined on the hillsides, sometimes to the number of two thousand. The whole scene in effect was a vivid reminder of New Testament times; and thus a Cathedral congregation, chiefly of non-church-goers, has been gathered before the Cathedral itself is built.

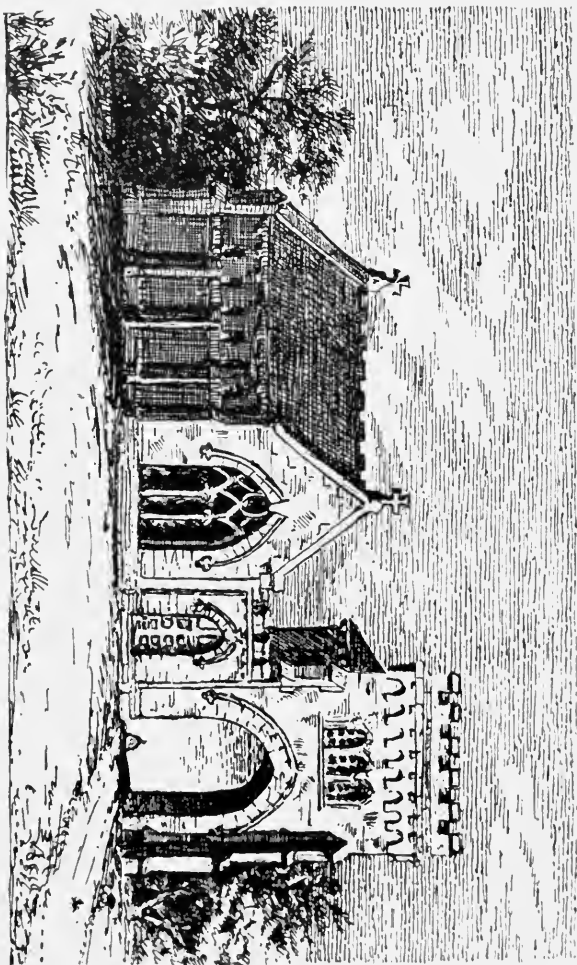
Meanwhile the little neighboring church of St. Alban has been enlarged to double its former capacity to accommodate the ever-growing number of persons who attend it, one hundred of whom come from the Cathedral School itself.

And now, in this winter of 1901-1902, a "Little Sanctuary" is being erected, at the All Hallows gate of the future Cathedral, facing Massachusetts avenue on the south. The building of this little chapel on the Cathedral site, where Communion Services and Quiet Hours may be held, has been rendered possible by the children of the late Mrs. Percy R. Pyne, in remembrance of her interest in the Cathedral of Washington. In this Little Sanctuary will be placed the Glastonbury Cathedra and also the Jerusalem Altar, there to repose until the great Cathedral is built.

Thus, in addition to the open-air mission services there will be also the Cathedral Eucharists at the Cathedral altar, and a celebration on the Lord's Day of the Lord's Supper, the one service of public worship which the Lord Himself ordained.

At the southeast corner of the Little Sanctuary the observer may behold "the Glastonbury thorn," the gift of Mr. Stanley Austin, and an offshoot from the celebrated thorn tree with which so many legends are connected.

It is hoped that, at an early day, an ice-water fountain may be erected in the vicinity of All Hallows gate, for the use of the congregations which come to the Open Air Services on Sunday afternoons in the warm summer time. And it may be of interest to state here that much of the carved stone work of this proposed fountain, as well as the pillars, window mullions and corbels of the Little Sanctuary, once formed a part of the beautiful Academy of Design, which for fifty years stood on Twenty-third street in New York.



The "Little Sanctuary" and "All Hallows' Gate," A. D. 1902

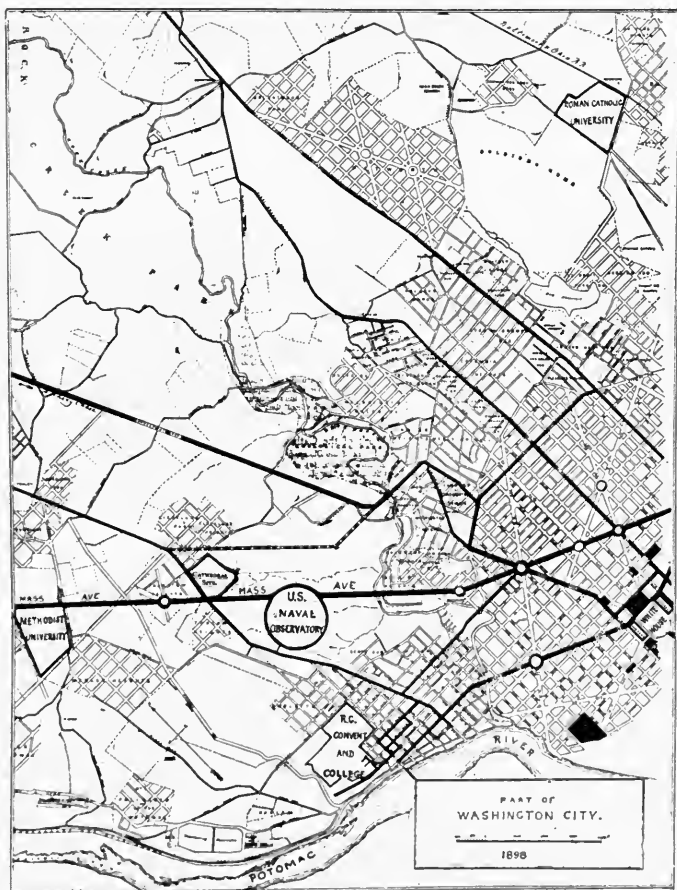
CHAPTER III.

The Cathedral Close and Its Situation.

It has often been objected that the site chosen is too far from the crowded city for a Cathedral. This point was carefully considered. The position of the principal European cathedrals, the growth of American cities, and the development of Washington itself (which has increased four hundred per cent. in forty years) were all borne in mind. Most cities begin in the valley, near the water courses ; they afterwards climb to the surrounding hills and, unless there are grave hindrances, their development is generally westward. In the city of Washington there are special reasons for such growth towards the heights on the west. For the wide Anacostia river lies on the east, and the wider Potomac on the south, while the large Rock Creek Park and Soldiers Home occupy hundreds of acres on the north. This fact was realised many years ago and consequently, Massachusetts avenue, the broad thoroughfare which runs past the Capitol to the northwest, was laid out as a principal street of the city, with parklike "circles" and statues, at the points of intersection with the other great avenues.

At the place where it crosses the deep gulf of Rock Creek there has been erected a massive stone bridge or viaduct with a roadway over it, half again as wide as any avenue in the city of New York, and an appropriation has recently been made by Congress to cover

this whole street with asphalt pavement, at least, as far as Wisconsin avenue. It is at the crossing of these two avenues that the Cathedral Close stands. In distance it is about as far from the Treasury Building, as Westminster Abbey is from the Bank of England in London, or as Washington Square is from Central Park gate in New York, and it is only twenty minutes' drive from the White House—the present centre of the city of Washington. Again, while Massachusetts avenue is destined to be the street whereon the residences of the wealthy are, and will be, erected, Wisconsin or Georgetown avenue, on the contrary, is already being rapidly built up with houses which, until it comes to the neighborhood of the Cathedral and Cleveland Park, are of an humbler class; and, here as elsewhere, electric tram car lines are a new force in modern civilization which develop new conditions in the growth of large cities. Thus, as it were, two tides of population are trending toward that neighborhood where the great Cathedral will one day stand; and such is its importance in the estimation of the present residents that they have formed a "Cathedral Heights Association" to watch and care for the improvements in that part of West Washington. Though the Cathedral itself will stand on a plateau nearly four hundred feet above the Potomac and the Washington Monument, the ascent along Massachusetts avenue is so gradual (five feet in a hundred) that no one realises how great it is, until the carriage enters the Cathedral grounds. And then, looking through the massive archway of All Hallows



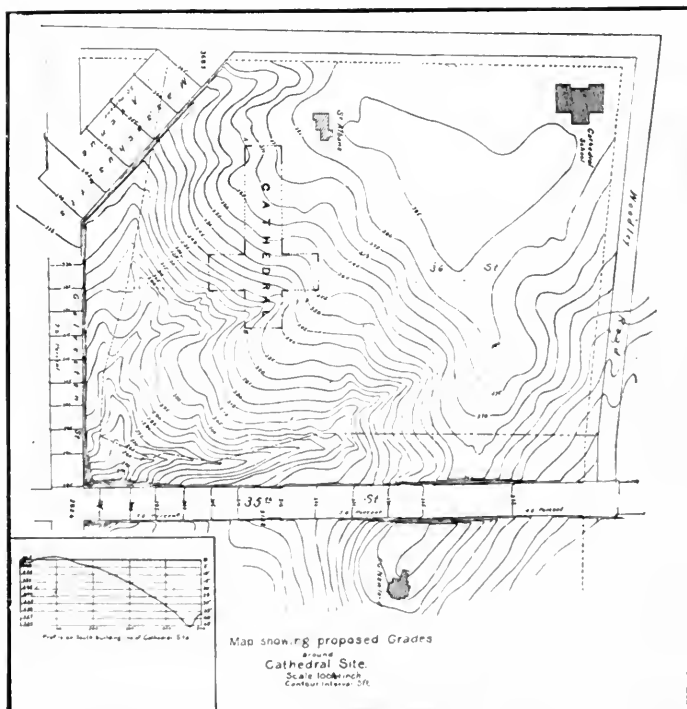
Map of West Washington
(Showing Electric Street Car Lines)

Gate, the wonderful view suddenly bursts upon the gaze. There lies the whole city of Washington slumbering in the sunshine beneath, like Florence from San Miniato. The central object is the white dome of the Capitol rising against the distant blue hills of Maryland. At the right is the slender shaft of the Washington Monument, and behind, like a broad silver ribbon, the winding Potomac glistens in the sun.

The Cathedral Close, at present, is covered with oaks and other forest trees. Where St. John's School once was, there are the remains of a garden in which stands a venerable box tree planted by Thomas Jefferson. At the northwest corner, near Woodley road, is the Cathedral School for Girls, a stately edifice built in the Renaissance style by Robert W. Gibson, the architect of the Cathedral of Albany and the Church Mission House in New York.

The situation of this School demanded careful consideration. The Cathedral trustees have borne in mind that they have been put in charge of a Foundation which is to live and grow for centuries, and have consequently been obliged to take a long look ahead. This northern part of the Cathedral Close—over a thousand feet square, or more than twice as large as Madison Square, New York—will ultimately be covered by a series of "Quads," like those of Oxford or Cambridge, as need for the different educational, missionary and literary buildings, from time to time, arise; and the Cathedral School for Girls—which has been erected with this object in view—is the first of these buildings. The southern portion of the

Cathedral Close slopes down toward the city, until, at the corner of Thirty-fifth and Galveston streets, it is one hundred and twenty feet below the level of the Cathedral plateau. On the Georgetown side, where it faces Massachusetts avenue, it descends also in a series of gentle terraces. Consequently, this was the spot selected for the Cathedral site itself. The great cruciform building will be about five hundred feet long, and (including the aisles) one hundred feet wide. It will face the east at that point, where the sun rises on April 9th, the day that Christ rose from the dead. The ground on which it stands is so high above all the surrounding country that no buildings can possibly obstruct the view from the east. As seen from the esplanade of the Capitol and the whole of the present city of Washington, it will stand out, with its three majestic towers, crowning the summit of the hill which cuts itself against the horizon of the western sky. As seen from Massachusetts avenue on the south, its south transept and buttressed walls will loom up, above the grassy slopes and the clumps of trees of the Cathedral park. While, from Wisconsin avenue, its whole West Facade and central doorway will rise face to face with the beholder on the street. The only part of the Cathedral which will not, therefore, stand out conspicuously, with unobstructed view, will be that north side, where the cloisters and "Quads" of collegiate buildings in future days will lie.



The Cathedral Close
(Showing proposed grading of streets)

CHAPTER IV.

The Cathedral Organisation.

After the charter of the Cathedral was granted by Congress, under the corporate title of THE PROTESTANT EPISCOPAL CATHEDRAL FOUNDATION IN THE DISTRICT OF COLUMBIA, the incorporators elected the following Board of Trustees: The Right Rev. William Paret, D. D., Bishop of Maryland, President, *ex officio*; Rev. George W. Douglas, D. D., Rev. R. H. McKim, D. D., Rev. J. S. B. Hodges, D. D., Rev. A. Mackay-Smith, D. D., Hon. George F. Edmunds, Gen. John G. Parke, Gen. John M. Wilson, Charles C. Glover, Esq., Hon. George Truesdell, Hon. John A. Kasson, A. T. Britton, Esq., Henry E. Pellew, Esq., James Lowndes, Esq., Theodore W. Noyes, Esq.

The first work of this newly-elected Board was to frame the laws of the Cathedral. Before this was done, however, the whole method of organisation of the great cathedrals of England and other countries, as well as the regulations of American cathedrals were carefully studied and compared, and on December 5, 1894, the Constitutions and Statutes were adopted. In these it was provided that while the title and management of the real estate and principal funds should remain with the Board of Corporate Trustees, the income of the Foundation and the care and direction of the institutions, buildings and organisations should be under two chap-

ters, called respectively the Larger Chapter and the Smaller Chapter. The duties, privileges and responsibilities of each of these chapters are specifically defined.*

The *Larger Chapter* consists of the Bishop, the Dean and other members of the Smaller Chapter, the Standing Committee of the Diocese *ex officio*, the Archdeacons of the Diocese *ex officio*, the Treasurer of the Diocese *ex officio*, the Board of Trustees *ex officio*; the Honorary Canons, some of whom are clergymen and others laymen, from the Diocese of Washington and other dioceses. This Larger Chapter serves as a *Senatus Episcopi* and performs other duties. The *Smaller Chapter* consists of the Bishop, the Dean, the Canon Missioner, the Canon Chancellor, the Canon Precentor, and two other Canons who are to be chosen by the Standing Committee of the Diocese with the advice and consent of the Bishop.

Provision is made for the gradual formation of this organisation as occasion calls for its development. At the present time the only officers of the Cathedral Foundation are the following :

President of the Board of Trustees, the Rt. Rev. Henry Y. Satterlee, D. D., LL. D., Bishop of Washington ; members of the Board of Trustees, the Rev. Randolph H. McKim, D. D., the Rev. Alexander Mackay-Smith, D. D., the Rev. John H. Elliott, D. D., Mr. Charles C.

*In the old cathedrals there were almost always a school for grammar, a school for theology, a school for music and a school for architecture. Most of these needs are now met by other institutions of learning. The schools to be attached to the future Cathedral of Washington will be devoted more exclusively to such kinds of instruction and training as cannot be secured elsewhere.



The Board of Trustees of the Cathedral Foundation

Glover, Hon. George F. Edmunds, General John M. Wilson, U. S. A., Hon. George Truesdell, Mr. Henry E. Pellew, Hon. John A. Kasson, Mr. James Lowndes, Admiral George Dewey, U. S. N., Mr. Charles J. Bell, Mr. Thomas Hyde and Hon. Wayne MacVeagh. The Canon Missioner is the Rev. P. M. Rhinelander. The Rev. Richard P. Williams, Archdeacon of Washington ; the Rev. Thomas J. Packard, Archdeacon of Montgomery and Prince George's, and the Rev. Christopher I. LaRoche, Archdeacon of Charles and St. Mary's, with the Standing Committee of the Diocese, together with certain other Diocesan Officers, would be *ex officio* members of the Larger Chapter if that Chapter were now formed, but the development of the Cathedral Foundation has not yet required the necessity of this or of any further organisation than that which has been stated.

That evangelistic work, however, which, by and by, will be the special sphere of effort for the Cathedral, is constantly growing ; and in the conduct of this, a staff of five clergy, one deaconess and three or more lay readers are assisting the Bishop and laboring under his Episcopal supervision. While, in one aspect, and speaking accurately of present conditions, the work which these are doing in various parts of the city of Washington can scarcely be described as Cathedral Mission Work, until the Cathedral itself is built ; yet, inasmuch as the Bishop himself is the chief missionary of a diocese, and as the Mission Church of the Bishop, where the Bishop's seat is placed, is the natural centre from which all such evangelistic efforts should flow,

it will be readily seen, that all this is, when viewed from another aspect, the evangelistic work of the Cathedral, moving on under the Bishop, in advance of the Cathedral building itself; and this is in accordance with ancient precedent. For centuries, the least part of the work of a cathedral was that which was connected directly with the cathedral building itself.

The Rev. Dr. Devries is the head of the Pro-Cathedral work at St. Mark's Church, which (by a concordat between the Bishop and the vestry) is the Bishop's church, where ordinations and such other services are held, as will ultimately take place in the Cathedral itself; the Rev. Mr. Peter is the assistant under Dr. Devries at St. Mark's, and Mr. W. B. Trott is Lay Reader.

The Chapel of the Good Shepherd in St. Mark's parish is under the charge of the Rev. Messrs. Rhineland and Stetson. Within the past year the congregation has removed to the new church, partly completed, the basement of which has been fitted up for temporary use (while the old building is kept as a clergy house and mission room), for the ever-growing work in that important part of Northeast Washington, where the population is increasing so very fast. Somewhat further on, All Saints' Chapel, in St. Matthew's parish, is under the charge of the same clergymen.

In St. Alban's parish (in the midst of which the Cathedral Close stands), with the consent of the Rector and vestry, Rev. C. N. Clement Brown, Deaconess Libbey and Messrs. Gilfillan, Holmead and Pole are doing Cathedral mission work at Tenley, at the Conduit Road



The Bishop's Staff of Helpers in Cathedral Work



or Palisades of the Potomac, at Broad Branch, at Fort Reno and at Glen Echo (with the consent of the rector and vestry of All Saints' Parish).

The Rev. Dr. Pierce, Chaplain of the U. S. Army at Fort Myer, has also kindly assisted in the work, chiefly by preaching through the summer at the open-air services on the Cathedral Close.

All this work varies necessarily, not only as year follows year, but as congregations develop in size, and missions in stability, at different centres. Again, as part of this work is being done in parishes which once were weak, it rightly becomes more and more parochial in character as these same parishes grow stronger, and the mission workers pass to other fields. For these reasons it is impossible to give such exact statistics of its nature and progress, such as appear in an ordinary parochial report.

It may suffice to say that since 1896, with the help of the Pro-Cathedral clergy, about fifteen deacons and the same number of priests have been prepared for ordination by the Bishop.

One church has been built so far that the congregation can now worship in its basement story continuously. Two or three new mission stations have been founded and are regularly supplied with services; 509 children and adults have been baptized, 482 persons have been confirmed, 608 new Sunday-school scholars have been added, 997 new families also have been added to the Church. There are now upwards of 1,000 young persons under religious instruction in these churches and missions; and hundreds of families have been

visited at their homes who have been heretofore without any pastoral ministrations whatever.

THE CATHEDRAL SCHOOL.

The corner-stone of the National Cathedral School, founded by Mrs. Phœbe A. Hearst, was laid by the Bishops of Washington and Maryland on Ascension Day, 1899. In the following year the building was completed and the school was opened on October 1, 1900.

The principals of the school are Miss Lois A. Bangs and Miss Mary B. Whiton.

In so short a space as can be given to this subject very little beyond a statement of the ideals upon which the school was founded can be made.

The religious instruction is under the care of the Bishop of Washington, and of the Rev. G. C. F. Bratenahl, the Rector of the parish church, St. Alban, which church the school family attends.

The business management and general direction of the school is in the hands of Miss Bangs and Miss Whiton, the former principals of a college preparatory school in New York City, in which they had, for many years, held the privilege of sending pupils upon their own certificate without further examination to four colleges: Smith, Vassar, Wellesley and Mount Holyoke.

While it is sincerely hoped that the new school will stimulate interest in college preparation here in Washington, and so broaden and deepen the education of our girls, no pains are spared, no method left untried, to give students for whom a college course is not



The Principals and Teachers of the Cathedral School, A. D. 1901

desirable a thorough and symmetrical education with special advantages in modern languages, history, literature, science, music and art.

The foundation upon which the curriculum rests is love of "Christ and His Children," and the purpose to prove that under God's leading all the triumphs of the new education may be laid at His feet and a Church School put in the front rank of those schools which are leading educational thought in this country. It is recognized that the history of the school, yet to be written, must help to prove that the triumphs of the new education are at the largest, and its defects at the smallest, when it is religious as well as new.

There are at present 19 teachers, 58 home pupils, and 38 day scholars. The school is already self-supporting at the present time.

Although the following committees are purely voluntary associations of those who are taking an interest in the growth of the Cathedral of Washington, and, therefore, are not connected with its organisation, their co-operation has been in every way so valuable and helpful, that this description of the Cathedral Foundation would be incomplete and imperfect without a brief account of what these associations have been doing.

THE CATHEDRAL PARK BOARD.

This Association is composed of ladies of Washington and other cities, and its object is the care, improvement and development of the Cathedral park. Acting under the authority of the Bishop and the Cathedral Trustees this Board has secured the services of Miss

Beatrix Jones as landscape gardener, and has undertaken the work of laying out paths, building roads and fences, planting trees and improving the grounds as fast as the funds raised for the purpose will allow. The whole Cathedral Close is open to the public from sunrise to sunset ; much has already been done to make the grounds more attractive, and the advantages of the situation become more and more apparent with each successive year of care. The Close, with its wonderful view from the Peace Cross, has become one of the attractions of Washington ; and when Massachusetts avenue is open in the spring of 1902, there will be a broad street with asphalt pavement leading straight from Dupont Circle to the south gate of the Cathedral grounds, and the number of visitors will be correspondingly increased.

THE COMMITTEES ON THE WASHINGTON CATHEDRAL.

At the suggestion of Mr. George Wharton Pepper, of Philadelphia, two years ago, the plan was adopted of forming committees on the National Cathedral of our Church in various cities and dioceses. With the consent of the bishops of their respective dioceses such committees have already been formed, first in Philadelphia, in which the Declaration of Independence was signed and the first Continental Congress met. In New York, where General Washington, the first President of the United States, was inaugurated ; in Boston, where the first campaign of General Washington and the heroes of the Revolution took place ; and in the city of Washington itself. Within the past year similar committees



Oaks on the Cathedral Grounds

have been formed in Newport, Rhode Island, and in San Francisco, California, and it is hoped that ere long there will be committees representing the Cathedral of Washington in most of the dioceses of the American Church. The chief object of these associations is to evoke interest among all the churchmen of America in the Cathedral at the National Capital. In the meantime each of these committees has also generously undertaken to raise a certain proportion of the interest upon the mortgage which still encumbers the land, while the Bishop of Washington concentrates his efforts in securing funds for the payment of the principal. Through the help of these committees that interest has been promptly paid ; while, in some cases, several thousand dollars have likewise been contributed, in addition, for the payment of the principal.

On the Feast of Ascension Day, May 8, 1902, it is proposed, God willing, to open the Little Sanctuary for Divine Service, and for the first time to celebrate the Holy Communion at that Jerusalem Altar, hewn from rock which lay so close "to the place called Calvary." It is hoped that representatives from all the committees on the National Cathedral which have been formed in various dioceses up to the present time, will be present on that day to participate in the Service.

CHAPTER V.

The Object and Purpose of the Washington Cathedral.

The question is often asked: "Of what *use* is a great Cathedral in this practical age?" Men say: "We see at a glance the value of hospitals and infirmaries, of schools and colleges, of libraries and museums of art, but fail to distinguish that of a costly cathedral. It seems like an anachronism in these days of modern civilization."

How far such sentiments are the result of deep religious thought; how far they are only an expression of a passing spirit of the age, it will be for future generations to determine. It is, of course, perfectly natural that disbelievers in Christianity should speak thus, but Christian people, before committing themselves to the same opinions, should take the New Testament into their hands and contrast the atmosphere in which Christ and His Apostles lived and thought and spoke, with that of modern conventional Christianity. If a great Cathedral stands out as a witness for certain spiritual truths, for certain aspects of New Testament life and belief, for a side of the Christian religion which our modern one-sided Christianity has lost sight of and forgotten, can we call it "a useless anachronism"?

In this connection, we venture to present a few considerations to the attention of every thoughtful Christian reader of these pages.

I.

Christ, in the Temple, told the people that the first and greatest of all the commandments of God is this : "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy mind."

If there was ever an age when this commandment needs to be emphasised, or when the Church of Christ should stand forth as a fearless witness of its pre-eminent importance, it is in this dawning twentieth century. The temper of the age is sociological rather than theological. Men think that it is more important to have right ideas about humanity than to have right ideas about God ; and argue that, however beautiful and devotional in sentiment the theological side of Christianity may be, different men will always have different opinions regarding God, while they have no question at all about a practical religion which teaches the Brotherhood of Man.

We find here, undoubtedly, the chief cause of the so-called decay of faith in the doctrines of Christianity. If men seem to have lost not only the spirit, but the very idea of worship ; if they deem that churches and cathedrals are of less importance than schools and hospitals, it is not that we are less religious than our forefathers, or that Christianity has lost its hold upon the present generation, but it is because the world, in its sudden realisation of all that neighborly love can do

for the human race is placing Christ's Second Commandment above the First.

We Christians should have a care how we misinterpret that sacred phrase, "the Brotherhood of Man." You can not have the *real* brotherhood of man without the Fatherhood of God, for brotherhood implies consanguinity ; a bond of union in a common father ; a common consciousness that we owe everything to that Father and share His love. Now, all that we men know regarding the Fatherhood of God we have learned only in and through Jesus Christ, His Son. If we love God because He first loved us, and so loved us as to send His only-begotten Son into the world to save us, then, only in proportion as, through Christ, we approach and love our Father in Heaven, can we feel the eternal yearnings of real brotherhood for our fellowman.

If it is true that in past ages, the Church, dwelling too exclusively upon the love of God, and the necessity of worship, has forgotten the corresponding obligation of love to our neighbour and been guilty of a heathen cruelty, a relentless persecution of adversaries and a lack of Christian charity, the memory of which will last for generations to come ; it is also true that this last age, with all its generosity, philanthropic works and Christian magnanimity, has gone to the very opposite extreme. In its enthusiastic devotion to the cause of humanity it is playing fast and loose with the heart's deepest convictions about the truth of God ; it is ignoring carelessly the plainest teachings of Jesus Christ ; it is dragging down the

Religion of the Incarnation to the popular level of Natural Religion. Every previous era has had its peculiar temptations and assaults upon the Faith of the Gospels; this is the subtle danger with which Christianity has had to contend in these present days.

Action and reaction are a law, not only in dynamics, but in human thought and human life. This age may temporarily set its human knowledge above Christ's knowledge, but sooner or later a strong reaction will come, at least, among Christians, and in the flood of heavenly light which will then break upon human minds, men will see that the highest blessing of all is that which our Lord sets forth when He says: "This is life eternal, to know Thee the only true God and Jesus Christ Whom Thou hast sent." The consciousness of loving and being loved by God and of serving Him in spirit and in truth, is the pearl of great price, the unsearchable riches of Christ, the possession of the Kingdom of Heaven. And the hearts in which that love exists must outpour their thanksgivings and express their allegiance to Christ in joyous acts of worship.

In every age which preceded our own such worship has been the spontaneous and irrepressible instinct of all true devotional life. Prayer and praise are not only the characteristic expression of the life lived by the holiest men and women in Bible times, but in all the Christian centuries as well. And when Christ called the Jewish Temple "a house of prayer for all people" He set forth, then and there, the ideal of every church or cathedral which bears the holy name of His religion.

II.

And now the question arises, what *is* worship? Such worship, we mean, as will meet and satisfy the ideal set before us by Christ Himself?

The great cathedrals of Europe, from time immemorial, have been filled with a throng of worshippers who are so spellbound by the magnificence of the ritual, that a foreigner often whispers to himself, "Would that I had the instinct of worship as these kneeling people feel it;" yet, if one should visit these very people in their homes, he would discover that, in their daily life, as husbands and wives, as parents and children, as buyers and sellers on the streets, they fall, as a rule, far below the level of men who make no profession of religion whatever. Then, the question arises, "Is there a distinction to be drawn between worship and morality, worship and intellectual life?" No, the difficulty lies in men's false ideas of worship; for true worship is the expression of love to God. Christ said to us all, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy *mind*." Christ himself is "the Lord our Righteousness." He is called by St. John the *Logos*, or "Word of God," which means that He is intellectually and morally, as well as spiritually, the Way, the Truth and the Life.

And man, who is made in the image of God, intellectually, morally and spiritually, can only worship God in spirit and in truth, when he employs all his faculties in such worship.

The kind of church service, therefore, which does not inspire the worshippers to live moral lives, to be bet-



The First Open Air Service, Ascension Day, 1901

ter husbands and wives, better parents and better citizens; or which fails to make them more intelligent, as well as more devout, must have some inherent moral defect.

The Cathedral of the future, in its worship, should stimulate every nobler instinct of our manhood. While its form of prayer should be, of course, the ancient liturgy of the Church, outward forms and ceremonies should never obscure that high ideal of worship set forth by Christ himself.

A house of prayer for all people means not only a House of God where all people are welcome, but where all people can join in a service, in which while they pray with the spirit, they pray with the understanding also; not only a church where all the congregation sing praises with understanding, but a church which unites every congregation in every place, with the people of God in all ages.

And, perhaps, among English-speaking peoples, no book, after the Bible itself, brings so vivid a realisation of the Communion of Saints, as the Book of Common Prayer. Its confessions of sin touch deeper depths of penitence and its thanksgivings rise to higher heights of praise than any single worshipper ever feels. Every time we come to church we are in the presence of a devotional life which transcends our personal experience.

We are listening to the hymns of the ages, to the prayers of the ages, to the voice of the Church of the ages, as she worships her Lord and her God. And

the same Prayer Book which thus hands down to us the liturgical heritage of the ancient Catholic Church breathes also the evangelical influence of the Reformation.

III.

And this leads us on to the silent influence of such worship in the direction of Christian unity.

No one can foretell that day when Christ's prayer, that all His disciples shall be one, may be answered, or when the reunion of Christendom shall come, but He has shown us in His Highpriestly prayer (St. John xvii), that real Christian unity begins not at man but at God. It is not for us to know "the times or the seasons." That era certainly will not come until churches and Christians become more Christ-like. But if our National Episcopal Cathedral breathes that spirit of worship which emanates from the Prayer Book itself it will be both Catholic and Protestant. Catholic, in standing as a living present witness of what the Holy, Catholic and Apostolic Church *is*, and was, in the first three centuries after Christ, before the mediæval novelties of Roman Catholicism were ever heard of; Protestant, in holding to those evangelical principles of the Gospel so dear to our American forefathers.

For Protestantism is something more than a protest against the errors of Rome; it has a positive basis; it is a protest *for* a lost element of the ancient Catholic Faith. The Reformation was a protest in behalf of the inward, which had been sacrificed for the outward; a protest in behalf of the sacredness of human personality, of the right of the individual

and of the freedom of conscience, all of which had been sacrificed for outward forms, outward professions of belief and the preservation of Church organization.

The English Church of the sixteenth century made room in her system for these positive elements of the Protestant Reformation, without sacrificing the heritages which bound her to the past. With the Bible in her hands, and the history of the Primitive Church before her eyes, she saw clearly and unmistakably that this movement on the continent of Europe, apart from its exaggeration, was, in a deeper sense, not only a reformation but the *restoration*, under God, of a true, scriptural principle, which was manifested in the free Catholic life and the robust Apostolic faith of the early Church.

Just as true civil liberty means that a man is perfectly free up to that point where his own liberty interferes of the freedom of other men ; so does the *religious* liberty of our own branch of the Church of Christ. In our Church there is full freedom for Catholic thought up to that point where it conflicts with inward Protestant convictions, and for Protestant thought up to the limit where it does violence to the Catholic instincts of a Divine Society ; full freedom on the one hand, for the principles of the great historic churches which would keep their continuity with the past ; and on the other, for modern Protestantism in its aspirations to be in touch with the living, religious movements of the present. Nor is our Church logically inconsistent, as is so often charged, in combining these two tendencies, for they are not mutually antagonistic, but inter-dependent. In the Anglican

Communion, as in the Primitive Church, all true Catholic and Protestant tendencies find united and adequate expression. As the Bible itself is larger than any of those sects which claim the Bible as their own, so the Prayer Book is greater than any one of those schools of churchmanship in the Anglican Communion which prize the Prayer Book. And just as our Church resists, as by a divine instinct, every attempt, whether from the Catholic side or the Protestant side, to narrow her comprehensiveness, so our National Cathedral should stand in the capital of the whole country, not as a monument of the spirit of sectarianism, but as a witness for Christian unity, with that Anglican basis for the Reunion of Christendom inscribed over its doorway :

“Holy Scripture and Apostolic creed ;
Holy Sacrament and Apostolic order.”

IV.

Let us now pass from the idea of Cathedral worship to that of Cathedral work. Those who affirm that Cathedrals will be useless in our American Church life never rise in thought above *parish* life and its activities, and, therefore, conclude that there are no needs which the parish cannot fill. Here in America especially, where, with our American genius for organisation, parish work has been developed to so high a degree of efficiency, it has become a natural conclusion with many that no higher or wider kind of organisation is needed. But let us pause and consider. St. Paul describes the Church as the Body of Christ, and the analogy, as Bishop



The Peace Cross

Westcott has well said, is one of the most wonderful instances of prophetic insight in the whole New Testament. Is it reasonable to suppose that all the potentialities and activities of the Church, as the Body of Christ, are called into operation by the parish? Does it not stand to reason that there must be larger powers and capacities in the organic life of the Church than are evoked by parochial effort in separate congregations? And that, if there *are* these latent capacities for combined religious and social activities in a larger sphere of influence, they must continue to remain dormant until they are called into exercise by a kind of organisation which is larger than a parish? There is a parochial perspective, a diocesan perspective and even a national perspective in Church work. There are congregational needs, and needs which no single congregation can possibly meet—missionary needs, sociological needs, educational needs, which only a great Mission Church, like a cathedral, with its wider organisation in missionary and educational departments, and its trained corps of specialists in historical, theological and sociological knowledge, can satisfy.

As Archbishop Benson has so clearly shown, the least part of the work of a cathedral is that which is directly connected with the cathedral building itself. Here, indeed, that continuous worship is offered which is the inspiration of every effort and which sanctifies the motive of every worker; but the needs of Christ's growing Kingdom of Heaven on earth are the ever present theme of study. And the sphere of labour is the supra-parochial work of the whole diocese.

V.

Especially is this the case with that Cathedral which is to take its stand in the capital of our country.

Washington, as the political centre of the United States, is the least sectional city of the whole Republic ; it belongs to the country at large. No North or South, East or West, are recognized in Washington, for prominent men dwell here, side by side, from every part of the Union. This constitutes at once a grave danger and a great advantage. It is a danger, for a careless feeling of irresponsibility is thus engendered regarding social conditions and religious influences, which does not exist elsewhere. Washington is not the real home of those statesmen and their families, nor is the parish they attend their church home. The influences which govern their social life, their religious life, and the education of their children are not home influences. In addition to this, here are concentrated in a comparatively small city, those social conditions, diplomatic surroundings and court influences which belong to every national capital in modern civilization. And these foreign social influences are bound to increase as our country assumes more and more of an international position. If there is any one city where religious impressions need to be strengthened and religious principles upheld, it is in the capital of our own country. Yet, such influences cannot be made strong and effective unless they are brought to bear in supra-parochial ways.

Take, for example, that very important matter, the education of children. Everywhere about us to-day, fathers and mothers who call themselves Christians



The Cathedral School

are educating their sons and their daughters in intellectual pursuits, in modern languages and accomplishments, while they seem to be utterly deaf to those strong, earnest words, in which Christ Himself not only emphasised His own care and love for children, but warned us to "*take heed*" how we put any stumbling block in the way of their souls. Christian character—the kind of character which means honest, wholesome manhood, and pure, refined womanhood, truthfulness, simplicity, a hatred for shams, a deep reverence for good, a courage in doing right, and a firm sense of responsibility regarding duty—is what is most needed in these days. If our Western Bishops have found it necessary to establish schools, especially for the girls who are to be the mothers of the coming generation, do we not need even more in Washington schools for those daughters of Senators and Congressmen who are now being sent to Roman Catholic convents? In this, as in many other ways, the astute Roman Church is far ahead of us. But we are thankful to say that the Cathedral School for Girls has already risen to a position of prominence among the girl schools of America. This is only the beginning of the educational work that the Cathedral Foundation can do. Our limits now oblige us to pass on to another kind of Cathedral work even more important.

VI.

We have said that the absence of all local influences in the capital of the country constitutes not only a danger but an advantage. One of the most marked advantages is the opportunity for stimulating interest in missionary work. Washingtonians, by their very

residence in Washington, feel that they belong, not to any particular State, but to the whole country. Indeed, far-seeing American statesmen in Congress have intentionally produced this result by withholding the right of suffrage from all residents in the District of Columbia, and thus preventing the evils of local politics among those who reside at the seat of the National Government. As a natural consequence their interest is evoked by national more than by local matters.

Such a state of mind leads Church people to take a far more vivid interest in Missionary work than if they were differently situated. Their eyes are accustomed to wide horizons. Hearing so constantly of the work of the Government in such widely separated regions as the Philippines and Hawaii, as Alaska and Puerto Rico, as China and Japan, they appreciate what the *Mission of the Church* also means. They realise the significance of the "Kingdom" and of Christ's message "The Kingdom of Heaven is at hand." Again, the absence in Washington of those social problems regarding poverty and vice, which characterise most of our overcrowded modern cities, gives the people freedom to expend their energies in the Missionary cause.

Under such circumstances the Cathedral of Washington is undoubtedly destined to become a great Missionary centre. Nay, it will stand there before all, as an object lesson in itself, of the freedom of the gospel. For a house of prayer for all people means a spiritual home to which men of every class, rich and poor, statesman, tradesman and laborer, may come without money and without price, with the consciousness that it is their common Father's house. The great cathedrals of the

Middle Ages, while they eclipsed kings' houses in their stately magnificence, were called the "palaces of the poor." Little did the leaders of the French Revolution realise when they stamped their own motto—"Liberty, Equality and Fraternity"—on the portals of the Cathedral of Paris, that this same cathedral was the one place where liberty and equality had been recognised and the brotherhood of all men in Christ had been taught through bygone centuries. And if this were so in mediæval Europe, how much more can Christ's own ideal of a house of prayer for all nations be realised in America, where all people are declared free and equal by the Constitution of the country itself? Does not a National Episcopal Cathedral then accord with the very genius of the nation? Think of the religious impression which such a majestic Cathedral would create in the breasts of those who come from all parts of the United States to the capital of their country; and especially of those outsiders and non-church-goers, who, at home, hold themselves aloof from all parish life. Standing there, on the height of Mount Saint Alban, the majestic towers of God's House of Prayer cannot but be a reminder of the Kingdom of Heaven to every beholder. Think of the gospel lesson that Cathedral will preach to them and their Representatives in Congress, as they go back to those homes; of the inspiring influence which such a great mission church will be, if all people flock to it as their Father's house, find it free as the gospel itself to every stranger, are uplifted by its daily services of common prayer, and feel on each Lord's Day the eucharistic joy of the Lord's Supper.

CHAPTER VI.

The Cathedral as a Witness for Jesus Christ
and the Historic Church.

The Cathedral of Washington will stand on the brow of the hill as a ceaseless object lesson for God. In contrast to Athens, where, in the very centre of Greek civilization, there stood an altar erected "*to an Unknown God*," we need, in the capital of a country which marches at the forefront of modern civilization, not an altar of Agnosticism but a witness for Him who said: "To know Thee, the only true God and Jesus Christ whom Thou hast sent—this is life eternal."

A great building, as Dr. Huntington has well said, always exercises a great influence. The cathedrals of Europe, which stand with open doors and offer daily services of prayer to God, have ever wielded a mysterious influence, increasing with the increment of years and the development of history. It is so in all Christian countries and in all past history. No other type of building combines so much religious sentiment, national and local; none so warms the heart of the emigrant with the love of home.

The greater the commercial prosperity and political power of our own Nation, the greater will be the danger that our heart be lifted up to say: "*My power and the might of mine hand hath gotten me all this wealth.*" And correspondingly, the greater becomes the need of those broad religious influences which

centre in a National Cathedral, lest we forget the Lord our God—"lest we forget."

In Washington there are arising great universities and other imposing structures, which represent the political, the intellectual, the æsthetical life of the people,—and the ecclesiastical supremacy of Rome.

Yet, this is but the beginning. Capitals of other nations, like London, Paris or Rome, have existed for centuries. Our own is but one hundred years old.

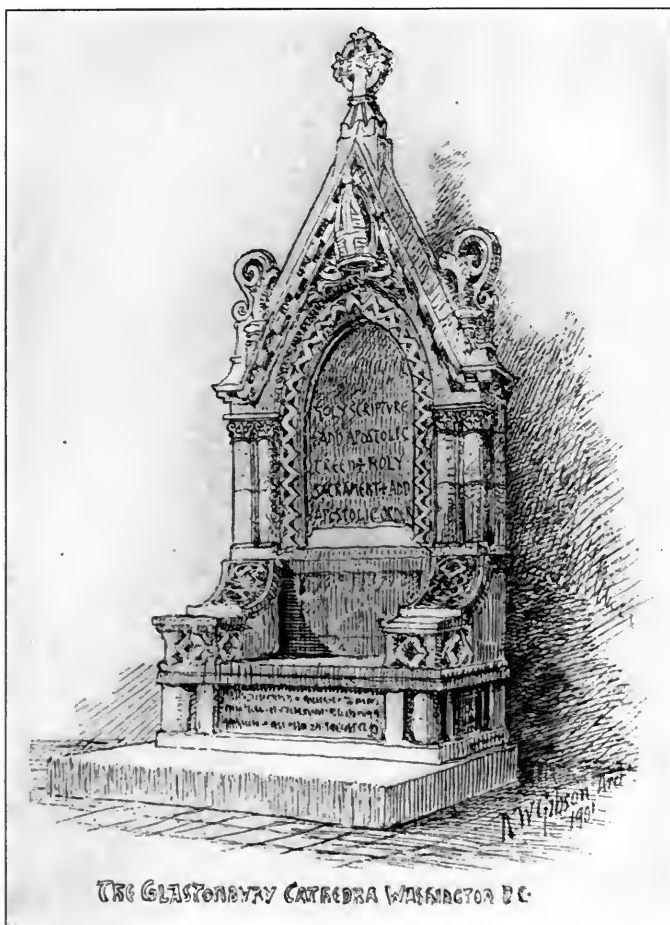
Washington is destined to become a monumental city of magnificent buildings,* yet among those which, up to the present day, have been erected and devoted to civil government or education, science or art, every building of equally majestic proportions, which represents the grandeur of the Christian Faith, is conspicuous by its absence. Most European cities have their great cathedrals devoted to the worship of God, and oftentimes these are the edifices of all others which make the deepest and most lasting impression upon the visitor's mind. Is the chief point of contrast between the cities of Europe and that city of America, which is the capital of our country, to be this absence of any great building erected at Washington in Christ's Name? Is there to be no monument in this dawning twentieth century to bear witness that the first settlers of America, from Plymouth Rock to Jamestown, were *religious* men? None to tell Americans that their country was born of God?

* Never before has this fact been so thoroughly appreciated and understood as it is now; since the Parking Commission appointed by Congress, a year ago, have sent in their remarkable report.

We have said that our own Church is the only Christian body in Washington which can well erect a great cathedral, and is there not also, lying back of this, an historic reason why thus it should be?

The more the records of the past are studied in the light of modern research and principles of historic criticism, the more plainly it will be found that the Anglican branch of the one, holy, Catholic and Apostolic Church stretches back in one unbroken and continuous line to Apostolic days. Whether we trace back the history of its Episcopate, or of its English Bible (the growth of a thousand years); of its English Prayer Book, or of its parish life; of its holdings of real estate,* or of its continuous struggles against the encroachments of the Papacy, since the days of William the Conqueror; the same story of continuity repeats itself, now in this connection and then in that. The great Reformation of the sixteenth century, which made such a break in the religious history of different countries in Northern Europe, made no break whatever in that of English church life. Generations of English reformers had, from the days of Wickliffe in 1380, felt the need of reform, and when the time for action came—about 1520—they slowly and laboriously tested every

* In A. D. 609, Ethelbert King of Kent gave, for the support of the Church in London, an estate in Essex called Tillingham. This estate belongs to-day to the Cathedral of St. Pauls, and has been in their possession for 1300 consecutive years. There is no Act of Parliament taking this property away from the Church of Rome and giving it to the Church of England; no legal claim of the Church of Rome upon the property; no Act of Parliament confirming the title to the English Church. This is but one example out of a great many similar ones, regarding the holdings of real estate by the Church of England.



THE GLASTONBURY CATHEDRA WASHINGTON D.C.

The Glastonbury Cathedra

proposed reform, first, by the Holy Scripture, and secondly, by Primitive Church life in the first three centuries. They took over thirty years to complete their work, and all through that period there was not so much as the interruption of a single Sunday's service. The faith, the worship, the organisation of the Anglican Communion to-day is practically exactly what the faith, the worship and the organisation of the Primitive Church were in the first three or four centuries of the Christian era.

The Cathedral of SS. Peter and Paul in Washington will, therefore, stand in the capital of our country, both as a witness for Jesus Christ Himself and as a testimony of the continuity of the Apostolic Church from New Testament days down to this twentieth century of the Christian era.

CHAPTER VII.

The Cathedral as a Witness for Historic American Memories.

Not only will this Cathedral stand with others as a witness of what the primitive and undivided Church was in the first three centuries, before the union of Church and state was ever heard of, but it also stands as a witness for the faith of our forefathers. The early settlers in the thirteen British Colonies—from the Puritans of New England, the Baptists of Rhode Island and the Congregationalists of Connecticut, to the Quakers of Pennsylvania and the first Colonists of Virginia, Georgia and the Carolinas—were mostly descendants of those who had belonged to the Church of England for untold centuries; nor would these, their children, have ever left her fold to come to these Western wilds had it not been for the union of Church and state, or had the Church of England been then, what the Protestant Episcopal Church is to-day. There was, therefore, a bond of union with the old mother Church, beneath all the separation and dissension she had caused; and, as we look back to the beginning of our own history as a nation, it is a significant fact that, among our early Presidents, George Washington, James Madison and James Monroe and even Thomas

Jefferson,* were all churchmen. So were Benjamin Franklin and thirty-four of the fifty-six signers of the Declaration of Independence, according to Perry's History of the Protestant Episcopal Church, and his other writings; and of the thirty-nine distinguished men who framed the Constitution of these United States two-thirds were by birth, by baptism, by family or personal affiliation connected with the Episcopal Church. Moreover a large number of these had already been engaged in framing the Constitution and canons of that Church, two years before they were called upon to frame the Constitution of the United States itself. We could never convict these fathers of our country, these patriots, presidents, signers of the Declaration of Independence and framers of our country's Constitution, of the spirit of disloyalty to American ideas or institutions. Most of them were men of Christian convictions. While, in contradistinction to English churchmen, they were the most stalwart defenders of the separation of the Church and state; they upheld the principle of a free Church

*It is said that Jefferson was an atheist. The real facts are as follows:

He was born and brought up in the Episcopal Church. At Charlottesville he attended the services of that Church in the Court House, and afterward when the people were rich enough to build, he himself drew the plans of the church and superintended its construction. He was elected a vestryman, and never failed to perform the duties while he was at Monticello. He freely gave of his time and money to the Church, and also assisted in building new churches in other parts of Virginia. He indignantly denied that he was an atheist. He not only contributed \$50 to the Bible Society but gave a copy of the Bible to his descendants when each became of age. While in early life he spoke of Christ as Jesus, and probably held the belief of a Unitarian; in his later years, he always called Him "Our Saviour," and his last words were "Lord, now lettest Thou Thy servant depart in peace."

in a free state, and stood forth both as distinguished statesmen, on the one hand, and as active and loyal churchmen, on the other. We are breathing the very spirit of these revered ancestors in building our churches by voluntary efforts and offerings, and if we erect such churches as witnesses for Christ in every town and village of the country, we ought surely to have a greater witness for Christ in the capital of the whole country.

A year ago, the Centenary of the city of Washington was celebrated, and the address made, at that time, by Senator Hoar of Massachusetts may well be considered historic. Among other things he said: "There are few places that can show, for any one century, more than three products of architecture that equal the Capitol, the Washington Monument, and the Congressional Library. If we can add to the glory of Washington three such structures only, for each coming century, we need not be ashamed of comparison with any foreign city, when Washington shall have reached the same age."

If three such buildings are to be erected in this twentieth century in the capital of our country, which, as Senator Hoar said, "is, in a larger sense, a Washington Monument," why should not one of those three be the Cathedral of Washington? George Washington, the father of his country, was not only a patriot, a military leader and a statesman, he was also a Christian man. He was both a citizen of the United States and a citizen of the Kingdom of Heaven. He was not only a Christian believer,



St. Alban's, A. D. 1902

but a communicant of our own Church and a vestryman of his parish in Virginia. Do not these associations and memories make it seem all the more appropriate that there should be in this city, which is called by Washington's name, a great Mission Church—a House of Prayer for all people—which shall not only stand as a witness for Christ Himself but also as a witness for the faith of our forefathers?

CHAPTER VIII.

The Cathedral of a Free Church in a Free State.

The Golden Age of the early, undivided Catholic and Apostolic Church of Christ, the age to which Greeks and Romans and Anglicans and all Protestants look back for inspiration, was the first three centuries of the Christian era. Then, there came slowly and gradually a change, not for the better, but for the worse; and one of the chief factors, undoubtedly, in bringing about this change was the union between Church and state. After the experience of ages our own beloved country stood out for the separation between Church and state, and if there is one principle ingrained in the convictions of the American people, it is that, for the welfare of the state itself, this separation must be irrevocable. But the supplemental truth has not, as yet, been equally emphasised. Churchmen should realise and bear witness that for the sake of the Church of Christ herself—for her spiritual welfare, for her freedom, for her unfettered growth and development—she should be kept entirely separate from the political influences of the state. Our Cathedral Foundation should stand in Washington not only as an institution which represents the Kingdom of Heaven in contradistinction to all human governments, but as a triumphant witness that there is in this new world



The Hilda Stone
From St. Hilda's Abbey, Whitby

of America a branch of the Holy Catholic Church which *claims* to be free—free as the Primitive Church in Apostolic days.

Especially is this needful in these present times. When Christ denounced those ecclesiastico-political rulers of His day who compassed sea and land to make one proselyte, He was rebuking a kind of ecclesiasticism which has become awfully familiar to us in the later history of the Christian Church. Religion always exercises an enormous power over the lives of men. The tremendous temptation to use the organised spiritual forces of the Church in combination with the political forces of the state fetters both, and not only, as all experience proves, is demoralising to both churchmen and statesmen, but it always engenders double-mindedness.

Those who are once committed to the idea that the Church of Christ should wield temporal power must, perforce, act consistently with their ecclesiastical creed : nor can they refrain from intermeddling with politics to promote the aggrandizement of their Church. Surely, it is not in accordance with the moral principles of the Gospel of Christ that His Church should arouse, by methods which bear the brand of such doublemindedness, not the confidence, but the suspicion of the community ; and if this type of ecclesiasticism has already planted in the capital of our country a centre of ultramontane influence which has been truly called a “ dual Vatican ” ; if the whole Roman hierarchy in America is governed by a personal representative or “ ablegate,” residing in Washington, of the Pope of

Rome, who puts forth the claim of precedence over all other ambassadors, because he is not only the representative of a Political Sovereign but of the Bishop of the whole world, it is high time that we should recognize the real facts just as they are. It is true, that such a claim is ignored by our Government, and we may feel quite sure that the American people will never pay allegiance to a church which is not only governed by a European ruler in Italy, but identified wholly with European conditions and mediæval traditions of religious life. Yet, on the other hand, the Roman Church, especially since the acquisition of Puerto Rico and the Philippines, as every one in Washington knows, is exercising a greater political influence than ever before; and this influence is continuously on the increase.

The spirit of Romanism has become, in consequence, persistently aggressive. Already this Church has acquired more property in land and buildings than all the other Christian bodies of Washington combined, and no time should be lost in establishing in Washington a Cathedral Foundation, representing that higher, purer, more primitive ideal of the Catholic Church which is in accordance not only with the principles of constitutional liberty but the very spirit of New Testament churchmanship.

As such a church has no favors to ask or receive from the state; no temporal power to gain; no propagandist work to do in a spirit of proselytism; as she simply stands witness for Gospel Truth and Apostolic Order, her officers will be above suspicion and their

innermost motives will be an epistle seen and read of all men.

And this constitutes a great spiritual opportunity. The Cathedral preachers will be free, like Christ in the Temple, to rebuke the class sins, the political sins, the national sins of the people; free to stand forth as Savonarolas, if need be, in denouncing corruption, unpatriotism or immorality, whether in a dominant political party or in the highest rulers in the land. Think of the tremendous moral power of a great Cathedral preacher, who dares, from the pulpit of a free church in a free state, to hold up the mirror of Christ's pure Gospel, with its high ethical standard, before the eyes of those who neglect the responsibilities their country has laid upon them, or who forget that public office is a public trust.

All the great prophets of the Bible rebuked national sins as a moral disease which honeycombs the life of the people; and Dante—whom we might almost call a descendant of the Old Testament prophets in the Christian era—lays bare the awful nature of political sin. In his vision of the Inferno he beholds first those who have sinned against their own souls—the drunkard, the lustful, the prodigal; as he goes downward where punishments and scenes become increasingly fearful, he comes, at last, to those religious leaders of the Church, and those political leaders of the state, who, by bribery and fraud have broken down public morals, corrupted the state and sinned against society. These traitors to God and their country he finds at the bottom of the lowest hell.

Dante is gone, and the ancient prophets are gone, but do we not need to-day such servants of the most high God to rebuke spiritual wickedness in high places? Do we not need to make more room in our American Church for the prophetic office? At present, those upon whom this gift is bestowed are fettered and paralyzed by the cares of pastoral work and by the ever-increasing administrative duties of parish life. A cathedral pulpit is, in these modern days, the only place where the messenger of God who interprets the faith of the gospels can have full time for preparation, full freedom for observation and study of those influences which make or mar our civilization, and full opportunity for appealing to a larger circle of hearers than any parish church affords.

We are thankful to say that through the generosity of two ladies in Washington,* the beginning of a "St. Chrysostom's Fund" has been made, for the endowment of the office of a "Canon Missioner." This was a wise and far-seeing provision. As this endowment increases from various sources, and, by and by, becomes adequate for the needs of the position, it will secure a succession of able and eloquent "Special Preachers," each one of whom, in his day and generation, will be a living voice to deliver God's message, in a way to reach thinking men and women, and make the Cathedral pulpit a living power in Washington.

* Mrs. Benjamin H. Buckingham and Miss Isabel C. Freeman.

CHAPTER IX.

The Cathedral Building.

It is only the power and inspiration of a great thought which can stir the hearts of a great people. It is only when truehearted men and women realise what the ideal of a National Cathedral of our Church means that they can attain its possibilities; it is only when they themselves reach out for this ideal that they can bring others to share it. Therefore, we have striven to show, in the preceding pages, what the Cathedral of SS. Peter and Paul in Washington may stand for; how it should be so truly national in character that, in every patriot's heart, it will inspire a deeper love for God and his country; so strong a power for good in the community that every statesman and officer of the civil government will welcome its high moral influence; so comprehensive in its religious aims that, to every Christian in this broad land, it will breathe the very spirit of New Testament Christianity; so truly representative of the Apostolic Church, in primitive days, that every churchman will recognise its catholic character; and so spiritual in its atmosphere that every worshipper, whoever he may be, or from whatever land he comes, may feel that here is a homelike refuge which fulfils indeed Christ's memorable words: "My house shall be called the house of prayer for all people." Shall the coming Cathedral of

Washington stand in outward form as well as inward spirit as such a fulfilment?

When, on Palm Sunday, our Lord rode, amid the welcoming hosannas of the multitudes, to that great cathedral of ancient times, the Jewish Temple, and the Pharisees exclaimed: "Master, rebuke thy disciples," His answer was, "If these should hold their peace, the stones would immediately cry out."

Were those words the inspiration of Christian architecture? It is interesting to mark how, ever since that day, architecture has struggled to carve in stone the idea of Christian faith. Perhaps, in the cathedrals of the Middle Ages we behold the strongest expression of this devotional spirit. As we stand beneath the towers and pinnacles of one of the great cathedrals of England and watch the ribbed arches mounting upward, until they meet above our heads, like angels' fingers clasped in prayer, we feel that past ages are really speaking to us in the language of stone, and are overpowered by the consciousness of a religious life which has gone before us.

But, somehow, in the cathedrals of the past, even in those of England itself, there is a sense of incompleteness. Nothing is finished. It is as though the builders were struggling to express a thought that was too great for them, and must leave it for future generations to spell out more plainly than they, Christ's description of a house of prayer.

Shall the cathedrals of the future carry on the work which these so well began, and bring to future generations a deeper, fuller realisation that each cathedral church is none other than the House of God, the gate of Heaven?

St. Mark's Cathedral in Venice is unsurpassed in popular estimation as an historic shrine of early Christian art. But there is an influence in St. Mark's greater than any artistic attraction. As we enter between portals and clustered columns, the leafy capitals of which seem to be tossing and waving in some pentecostal gale, we are carried backward a thousand years, and feel a spell which no mediæval theology can create. We behold on all sides the Bible in stone, the Te Deum in stone.

Surrounded by the men of all ages, "of whom the world was not worthy," we walk beside Christ, and under the shadow of His blessed life, from Bethlehem to Calvary; and then, comes not only a surprise, but an inspiring lesson from the early Church. The Crucifixion and Resurrection are not represented as the climax of the Gospel story. They are portrayed upon the soffit and spandrel of a low bending arch—the doorway to the triumph beyond—and there, high up, in the bright sunshine of the central dome, amid the molten gold of "a sea of glass like unto crystal," sits enthroned the Ascended Christ, our Prophet, Priest and King.

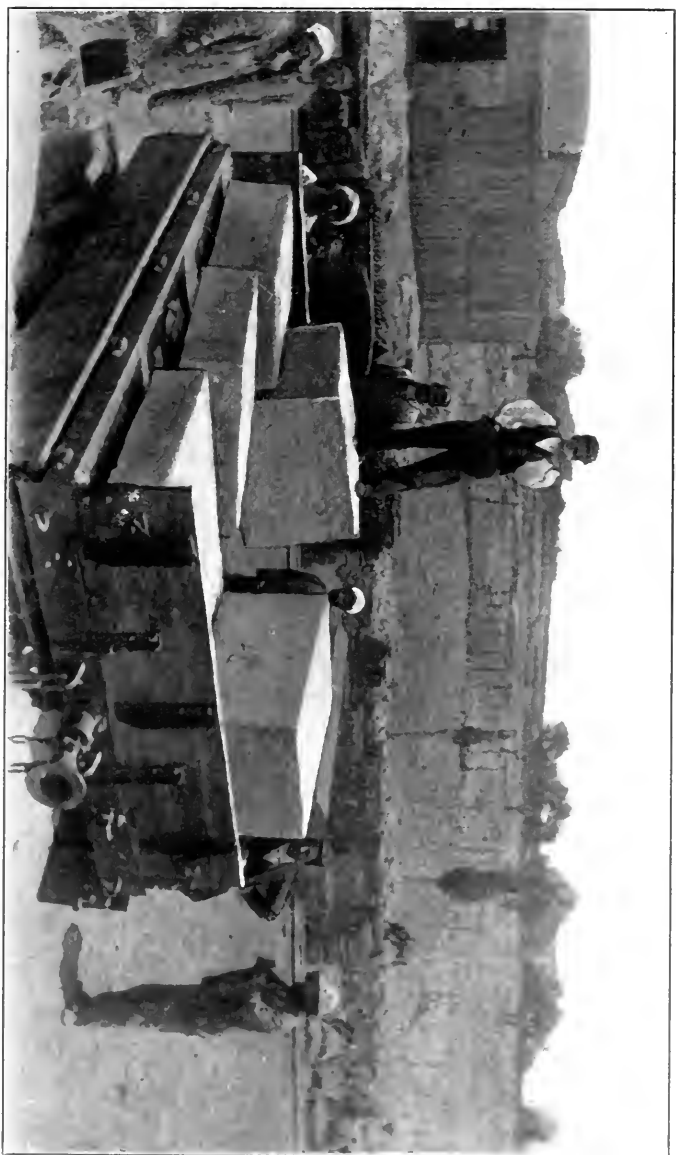
Is there not here an echo of that eucharistic note of heavenly victory and superhuman joy which rings through the New Testament? The one vision ceaselessly before the early Christians was that of the crucified Christ, now sitting at the right hand of God. His last words were ever ringing in their ears: "*All power is given to Me in heaven and on earth;*" the one prayer ever upon their lips was: "*Thy kingdom come, Thy will be done on earth as it is in heaven;*" their one

dominant feeling was, that they must "*Rejoice ever more, pray without ceasing, in every thing give thanks, for this was the will of God concerning them;*" and no cathedral can ever adequately express Christ's ideal of a house of prayer for all nations, unless it continues this Apostolic hymn of praise.

While the Cathedral of our Church in Washington must stand as a witness for the simplicity of the Gospel, and inspire men to live the life portrayed by our Lord in the Sermon on the Mount; while its dim religious light ushers us into that same atmosphere of prayer and devotion that we feel in the great cathedrals of the Middle Ages; while its prophetic message to human souls proclaims that the kingdom of Heaven is at hand, when the earth shall be full of the knowledge of the Lord as the waters cover the sea; it must also set forth, as the source of all inspiration, the Incarnation of the Son of God.

The Cathedral of St. Peter and St. Paul, while it enshrines whatever attracts us in the Christian architecture of the past, must, above all, rise to those sublime heights of faith which St. Peter and St. Paul attained; while its every stone cries out, "*Hosanna to King David's Son,*" the whole majestic pile must be a great *Sursum Corda*, proclaiming to all people, in God's House of Prayer, the triumph of the Cross, the majesty of the Ascended Christ, the glory of His growing Kingdom of Heaven on earth, and the love of our Reigning King.

The Cathedral Church itself, like its altar, must be an Apostles' Creed in stone.



Altar Stones Leaving Jerusalem

APPENDIX.

The Financial Outlook.

In January, 1898, the Cathedral Foundation possessed a valuable charter from Congress and eighteen acres of land; on the one hand, entirely unsuited for its purposes, and, on the other, encumbered by the impossible condition that the property was to revert back to the donors, unless buildings costing five hundred thousand dollars were erected upon it before 1903.

Before the ending of that same year—1898—the Cathedral Foundation had come into full possession of Mount Saint Alban, the most valuable and beautiful site for a cathedral in the whole District of Columbia, covering a domain of over thirty acres and situated in that suburban vicinity which will be undoubtedly the centre of the residential part of Washington within this present century. For this property \$245,000 was asked, and the land was bought, leaving \$162,000 on bond and mortgage.

The efforts of the Bishop and some of the Board of Trustees, it is needless to say, have been constant and unremitted to reduce the mortgage; and, to-day, those efforts are as earnest as ever. But the labor has been an arduous undertaking—for the *permanent* inhabitants of Washington, with scarcely an exception, are far from

wealthy ; while such *transient* residents as statesmen, Government officers, Members of Congress and people of large means, who give to Washington the reputation of a wealthy city, really look upon themselves, as a rule, only as temporary sojourners, and are wont to feel more public spirit in the church work and the religious and social conditions of the cities which they call their home than in Washington, even though it is the capital of the United States. Under such circumstances, paradoxical as it may seem, by far the largest amount of help which has brought the Washington Cathedral to its present healthy financial condition has come from those far-seeing and public-spirited churchmen in various parts of the country who realise the important and influential position which this Cathedral is destined to occupy in the future.

In this connection it may be of interest to state that several thousand dollars were contributed by persons, in various parts of the country, in the following manner :

The Cathedral land cost nearly twenty cents a foot ; and shortly after it was bought, " Founder's Certificates " were issued to those who could only contribute in small sums, stating, first, that the holder, by a donation of one dollar or more, had given so many square feet of land (five feet for \$1.00 ; twenty-five feet for \$5.00, etc.) to the Cathedral Foundation ; and secondly, that his or her name would be inscribed in a " Book of Remembrance," to be kept in a place, specially prepared for it, in the chancel of the future Cathedral. Such a fire-proof receptacle is now being built into the wall of the

Little Sanctuary, at the side of the Jerusalem Altar. Subscribers are constantly asking for these Founder's Certificates. The number is not large, but they belong to widely-separated dioceses and missionary jurisdictions; they show that there is a widespread interest among church people in the Cathedral at the capital of the country, and that this interest is lasting. Occasionally offerings of several hundred dollars have thus been made for the redemption of the land, but, as a general thing, the Founder's Certificates represent gifts of from one to five dollars.

But this method of raising necessary funds has been very slow. While there are encouraging indications of quite a general interest in this work, it is confined, naturally, to the comparatively few, who behold the national, as well as parochial and diocesan, aspects of the Church's responsibility, and comprehend the importance of founding this great Mission Church at the capital of the nation.

For the sake of nationalising such an Episcopal Cathedral it is of course far better that a large number of persons should offer small gifts, than that there should be a small number of large benefactors. But this can scarcely be expected until believers in Christ and His Church generally realise the object and purpose of the Washington Cathedral.

In the meantime, financial aid for immediate needs has been absolutely required. The interest on the mortgage alone, in the past four years, has been more than \$25,000. And, therefore, it was necessary to appeal to those who could give in far greater sums;

and their response has been so generous and helpful that, in those four years intervening between 1898 and 1902, the Cathedral and its work have been placed upon a much more enduring basis.

In that time, the debt has been reduced over \$40,000, and all interest and taxes have been paid to date. The Cathedral School has been built, at a cost of over \$200,000 ; \$30,000 more has been raised for its furniture and equipment, and the School, in the first year of its existence, has become already self-supporting. All Hallow's Gate and the Little Sanctuary are in course of erection. Streets have been opened and houses built, in the immediate neighborhood, and the land has correspondingly arisen in value. In a word, that same Cathedral Foundation, which in 1898 possessed nothing in the way of available assets, has to-day, four years later, a property worth more than \$500,000, which is mortgaged for about one-fourth its value.

The greatest financial need at the present day is the speedy payment of the mortgages upon the Cathedral land, aggregating the sum of \$120,000. These have been covered by notes, held by various parties, and bearing five per cent. interest. After careful consideration the Board of Trustees have recently made a very advantageous arrangement in the way of refunding this debt. They have paid off the various notes ; made a single mortgage upon the property, which is now covered by one hundred and twenty notes of one thousand dollars each ; which bear four and a half per cent. interest, and can be paid off at any time. In

the meantime the Bishop is straining every nerve to raise the principal.*

Nor ought this to be a difficult task. For a solid foundation has now been laid. As will be seen by every thoughtful reader who peruses these pages, the educational and missionary work of the Cathedral Foundation is far in advance of the building itself, and the institution is now in a position to command justly the confidence of the community.

These are perfectly normal conditions. The spiritual and religious need is far greater than the temporal supply. Under such circumstances, the appeal of the Cathedral Foundation is not, primarily, for financial aid but for a true understanding and intelligent interest among churchmen at large, regarding the nature, value and efficiency of its work. If the actual facts were known and realised, such interest would naturally follow; and in proportion to this inward sympathy with the Cathedral and its aims, would be the outward and material aid afforded. So far as that work itself is concerned, the progress made in the past four years, surpasses all anticipations. And if financial resources, commensurate with this development, have not, as yet, been supplied, the Cathedral workers must patiently and hopefully bide God's good time, walking by faith

*This is, in fact, considerably less than the amount which has already been raised by the Bishop of Washington during the past five years, for in that time, he has secured from the few who have believed in the Cathedral of Washington from its beginning, over \$200,000 for the Cathedral land, the Cathedral School and the Cathedral mission work. Yet it must be borne in mind that the number of such persons known to the Bishop is limited, and it is ungenerous to expect that these who have so generously stood in the breach at the time when the Cathedral Foundation most needed help should bear the whole burden.

and not by sight, with thankful hearts for what has already been accomplished. There is unquestionably need of such patience, for they can not, and ought not, to shut their eyes to the fact that the mortgage, which still rests upon the land, is an unpaid debt. This inevitably gives rise to a mental burden of uncertainty and insecurity which will never be dispelled until the mortgage is cleared off. All are looking forward to that day when fresh help and new friends will be found to free the land from debt and create a general feeling of confidence among the church people of our country in the Cathedral of Washington, and make its foundations absolutely secure and permanent.

When one hundred and twenty persons come forward to assume each the payment of one of the thousand-dollar notes, the whole mortgage upon the land will be cleared off and the Cathedral Close will be freed of all encumbrance. If, in addition to this, \$40,000 more can be raised, the irregular line of the Cathedral property on the east and south will be squared, by purchase of additional lands, so that it will front upon Galveston and Thirty-fifth streets in the same way that it now fronts upon Massachusetts and Wisconsin avenues at the southwest and west; and upon Woodley road at the north. It is the unanimous judgment of the Board of Trustees that these additional lots should be secured without delay, and none are more urgent than those business men and old residents of the city who have closely watched the development of Washington for the past forty years.

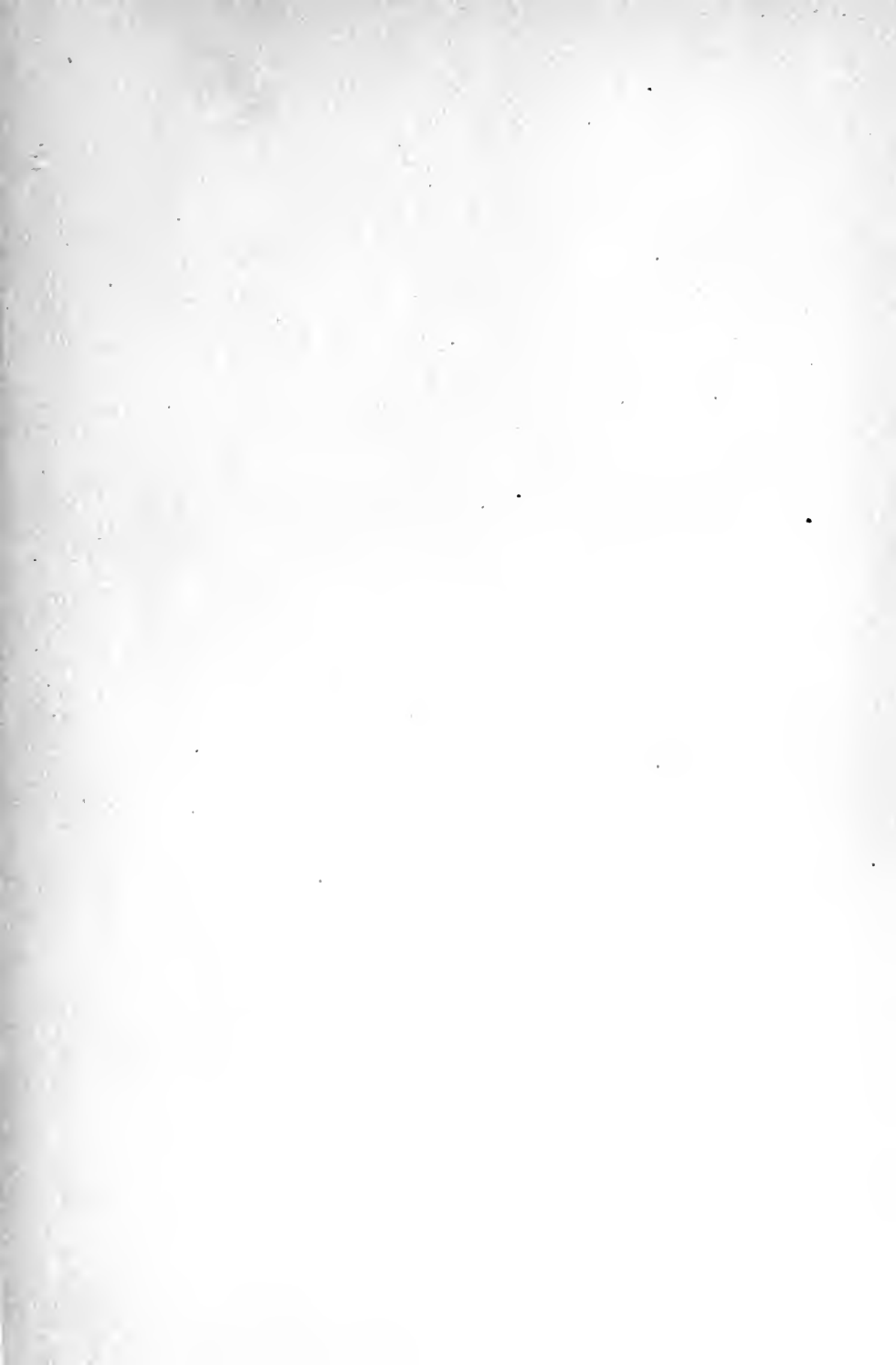
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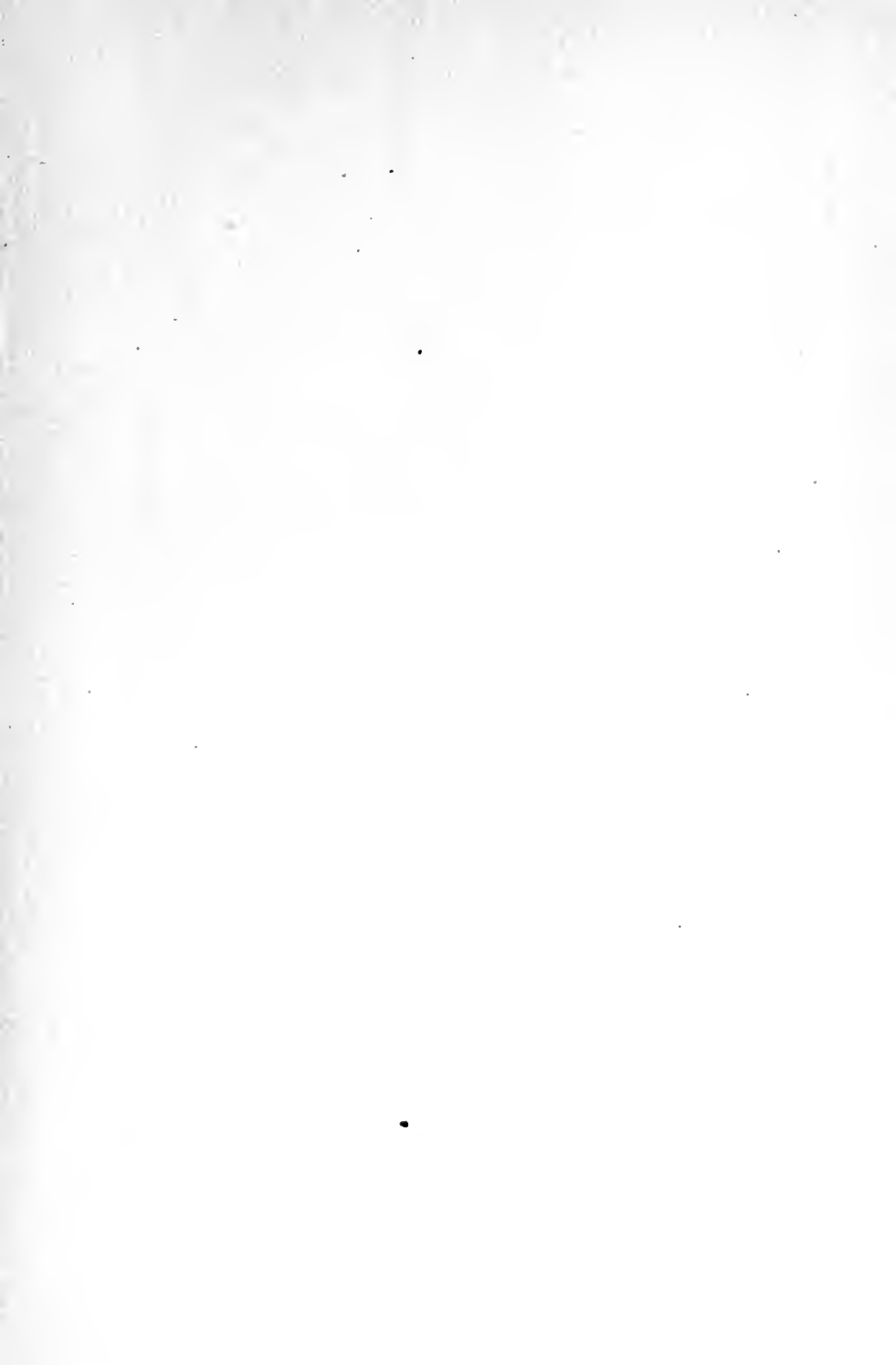
An Act to incorporate the Protestant Episcopal Cathedral Foundation of the District of Columbia.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That William Paret, John S. B. Hodges, William Keyser, of Maryland; Melville W. Fuller, Walter S. Cox, George William Douglas, Randolph H. McKim, Thomas Lincoln Casey, John G. Parke, John M. Wilson, Henry E. Pellew, John A. Kasson, Charles C. Glover, George Truesdell, Edward J. Stellanwagen, Alexander T. Britton, Calderon Carlisle, Henry E. Davis, Theodore W. Noyes, of the District of Columbia; Levi P. Morton, William C. Whitney, of New York; George W. Childs, Brinton Coxe, of Pennsylvania; John S. Lindsay, of Massachusetts; Marshall Field, of Illinois; George F. Edmunds, of Vermont; George W. Curtis Lee, William Wirt Henry, of Virginia, their associates and successors, are hereby constituted a body politic and corporate by the name of the Protestant Episcopal Cathedral Foundation of the District of Columbia, with power to sue and be sued, plead and be impleaded, and have perpetual succession; to acquire, take by devise, bequest, or otherwise, hold, purchase, encumber, and convey such real and personal estate as shall be required for the purposes of its incorporation; to make and use a common seal, and the same to alter at pleasure; to choose a board of trustees consisting of not more than fifteen, of whom five shall constitute a quorum to do business, and which board shall be authorized to fill any vacancies in their number; to appoint such officers and agents as the business of the corporation shall require, and to make by-laws for the accomplishment of its purposes, for the management of its property, and for the regulation of its affairs: *Provided, however,* That bishop of the diocese of the Protestant Episcopal Church of the United States of America of which the District of Columbia shall or may form the whole or a part shall be ex officio one of said trustees and shall be chairman thereof: *And further provided,* That no part of the property of said corporation shall be aliened or encumbered without the written concurrence of the said bishop of the diocese aforesaid. Said corporation is hereby empowered to establish and maintain within the District of Columbia a cathedral and institutions of learning for the promotion of religion and education and charity. The said corporation shall have power to grant and confer diplomas and the usual college and university degrees and honorary degrees, and also such other powers as may be necessary fully to carry out and execute the general purposes of the said corporation as herein appearing.

SEC. 2. This act may be amended or repealed at any time by the Congress in its pleasure.

Approved, January 6, 1893.





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